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THE CALL FOR INCREASED CONTRIBUTIONS.

THE American Board has been prosecuting an extensive and costly system of foreign missions. Large sections of the earth's surface, supporting populations to be counted by millions, have been taken possession of in the name of Christ. In the missions, from the beginning, above twelve hundred Christian men and women have labored, performing in the aggregate, sixteen thousand eight hundred years of missionary service. As results of this service, there exist translations of the Bible; text-books for primary and training schools; the beginnings, in not a few tongues, of a Christian literature; many communities growing in thrift, intelligence and morality, having the institutions of a Christian people, schools, churches and the Sabbath; and finally, as the chiefest and most precious result, there is a present church membership of over 25,000, while long since, the first-fruits of the missionaries' labor were gathered into the church above. A great company are already among the blood-washed throng, chanting gratefully the heavenly anthem—Worthy, worthy is the Lamb—who were raised, under God, by Christian men and women from among us, to this high and eternal service.

Such is the work, so rich in beneficent results, in which the Board was engaged when the rebellion broke out, disturbing all business and seizing upon the attention of the church. God has graciously, almost mysteriously, borne his work along thus far, during the progress of our national trouble. Now, we as a people are upon a war footing. Business, life has become in a measure adjusted to it. And in this altered condition of affairs, we must look for a change in the attitude and practice of the church towards the great Christian work of saving the nations. The spirit and action of the late meeting of the Board at Springfield, witness to this. That great gathering instructed the Prudential Committee, in view of the necessities of the work and the depreciated value of our currency, to call for larger contributions than ever before. In response to this, the Prudential Committee have sent forth their appeal. But there will be, there is now, anxiety as to how

the people will demean themselves towards Christ's work, in these new circumstances.

Changes are needed—great changes. Every church, if possible, must be enlisted in this movement. It should not remain, for another year, a humiliating, disheartening fact, that of 1,478 churches, attached to one of the two denominations acting through the Board, only 579 contribute within the year to the cause of Foreign Missions. Some measures must be devised, so that of 283 churches in a New England State, there shall no longer be 60 giving nothing to the treasury of the Board. It will demand some new efforts to prevent its being true again, as it was the last year, of another New England State, that of its 494 churches, there were 126 from which nothing was received for twelve months at the Missionary House. Every member of the churches should be attached to this work of Christ, not only by prayers—too often vague and faithless—but by contributions. Such of Christ's disciples as have been prospered in this time of national calamity, have occasion to be most liberal; while those whose resources have been encroached upon, need to be reminded of the Scripture word, "There is that withholdeth more than is meet, but it tendeth to poverty."

Into all the churches, among all the members, there needs to be infused the love of missions, as the great paramount work of the church. Hints as to the methods of prosecuting this work—a work looking to the world's conquest—should be gathered from the thoroughness and system by which extensive and costly military undertakings are conducted. What an army has Christ in these loyal States! The two denominations which make the Board their agent for foreign work, number nearly 400,000 communicants. If all these were well disciplined into habits of uniform liberality; if from each post there came in returns regularly; if each one of these thousands was annually called upon for his gift to the Lord who bought him; with how much increased dignity and success would the cause of Foreign Missions advance. Why is not the present a good time for some effort in this direction?

Pastors of the churches, your labors and cares are indeed abundant, but you feel that you are not your own; that you are in the ministry to serve Christ, to build up his heavenly kingdom on the earth. To you it is needful to look. If any of you have been wont to let this Christian service have little of your thought and care, will you not consider whether more is not rightly expected of you by the Master? If during the past year the flock over which you are overseer has made no gift for the salvation of the heathen, will you not call them at once to this duty and joy? If it is almost a thing of chance whether your people are asked to remember Christ's enlarging kingdom in remote and unenlightened lands, will you not introduce some regular habit, and seek earnestly to enlist your people in the work of foreign missions?

The great Head of the church, by plain providences, is asking much of his people. Let Him not be disappointed. With the new year can you not inaugurate, if they exist not already in your parish, some systematic

endeavors to increase the liberality of your people; that thus the Saviour's kingdom, no longer embarrassed by his friends, may be enlarged to occupy the vast regions which his providence has opened before it.

ENGLISH EPISCOPAL MISSION TO THE SANDWICH ISLANDS.

HONOLULU papers announce the arrival at that place, on the 11th of October last, of "the Most Reverend Doctor T. N. Staley, Bishop of Honolulu, the Rev. G. Mason and the Rev. E. Ibbotson; for the purpose of establishing a religious mission in accordance with the faith and ritual of the English Episcopalian Church." Another curate, Mr. Scott, has reached the Islands since that time, and it seems necessary, now, to present a brief statement respecting this movement, in the pages of the Herald.

Sometime in the year 1860, Rev. Mr. Ellis, then residing in England, author of "Polynesian Researches," and who once labored for a time at the Sandwich Islands, in connection with the missionaries of the Board, received letters from the Islands, stating that it was "the wish of the King, and of a number of English and American residents at Honolulu, to obtain the services of an evangelical English clergyman"; and his good offices were solicited in finding such a man, for whose support the King would make provision to an amount which was stated. On moving in the matter, however, Mr. Ellis at once discovered that other parties were already moving, designing "to send out, not a simple clergyman, as desired by the King, but a Bishop." It soon appeared, to him at least, that the section of the English Church to which the Bishop of Oxford, Mr. Beresford Hope, and others of like views are attached, was taking special interest in the case, and that no meddling on his part would be agreeable to them. There was delay, and there was opposition in England to the appointment of a Bishop. Whether the first suggestion that this should be done originated in England, or at the Islands, is not clear; but it would seem that, in some way, the King was led to change his original request and ask for the Bishop. At least it is now stated, that he was sent in accordance with the King's desire. He was consecrated on the 15th of December, 1861, and in due time was on his way to the Islands, with two curates. Plans for a fine cathedral, to be erected very soon, were taken out from England. The Honolulu *Friend* states, that the mission is "under the auspices of the Church Missionary Society and of the old Propagation Society; both Societies contributing for its support"; but many in the United States will be slow to believe that the Church Missionary Society can have any connection with it.

If the first movements of the Bishop and his curates at Honolulu are to be taken as an index of the policy which will be pursued by them, the missionaries who have labored there long and faithfully, and to whom the Islands are indebted, under God, for all they have of Christianity, civilization, and standing among the nations of the earth, will now have much occasion to use all the wisdom of serpents and the harmlessness of doves. The Bishop announced in his first sermon, that he should take the middle

ground between the Protestant missionaries and the Roman Catholics. One of the curates declined attending a union monthly concert, and after consulting the Bishop on the subject, he wrote to one who had invited him, saying: "He" (the Bishop) "strengthened my own opinion, viz., that it would be inconsistent in a clergyman of our church, to attend a prayer-meeting in a place of worship belonging to a denomination of Christians who do not regard Episcopacy as of divine appointment." A free use, as might be expected, is made of pictures, Peter's keys, clerical vestments, a chanted liturgy, &c. &c. A little tract has been published on Confirmation, in which that rite is said to be "a sacramental ordinance of the Church, necessary for all Christians who are in a condition to receive it," while "the person who administers it must be a Bishop of the Holy Catholic Church"; and "young" and "old," "sinners," and "all who have not been confirmed," are urged to "come to confirmation"; to "come and see God's ministers"; to unburden their consciences and "listen to the gracious words — 'Thy sins are forgiven thee.'"

It was designed to make an important occasion of the baptism of the young prince of Hawaii by the Bishop. The child, however, sickened and died a short time before his arrival; but the importance attached to *such* a baptism, in the estimation of at least one of his party, appears in the following extract from lines printed in a Honolulu paper, under the caption, "*The English Missionaries' Approach to the Sandwich Islands, October, 1862,*" and with the signature, "G. M."—George Mason, it is presumed, one of the curates; the same signature being attached to the tract on Confirmation.

"E'en now expectant stands Hawaii's King,
As a kind nursing father, to embrace
The glorious system of restoring grace.
His Royal Spouse, with all a mother's joy,
Leads to the Holy Font their Princely Boy,
Where England's Bishop, sent with power to bless,
Robes the young Chief with Christ's own righteousness."

It appears obvious, that earnest effort will be made to draw the people away from their former teachers and places of worship, and lead them to feel that they will be *specially*, if not *only*, safe in the "Holy Catholic" Episcopal "Church;" whose ministers can thus easily robe their children with the righteousness of Christ!

A PROTESTANT COLLEGE IN SYRIA.

A "PROSPECTUS and Programme of the Syrian Protestant Collegiate Institute, Beirut," printed in Syria, has been received at the Missionary House. As the Syria mission of the American Board is intimately connected with the effort to start this institution — though it is not to be, in any sense, a mission school — it is proper to say that the enterprise has the entire approval and the best wishes of the Prudential Committee. The objects aimed at, the Prospectus states, are mainly two. "First, to enable native youth to obtain, *in the country*, the literary, scientific, and professional edu-

cation which the exigencies of the community demand; and Second, to make the institution indigenous, self-governing, and self-sustaining." The college will be conducted on strictly Christian and evangelical principles, and "will be under the general supervision and control of a Board of Trustees; elected, in the first instance, by the Syria mission of the American Board of Commissioners for Foreign Missions, from among the American and English missionaries and residents in Syria and Egypt."

There is to be a Principal, or President, "appointed at the commencement of the institution, by the Syria mission, but afterwards, in case of vacancy, by the Board of Trustees;" and the professors and tutors, of whom several will be needed when the college is in full operation, to be elected by the Trustees, are to be, "as far as practicable, from the commencement, educated and pious natives of the country; it being one of the fundamental objects of the college, to qualify native professors and teachers to assume the entire management of the institution as soon as possible." In the hope of making the college ultimately self-supporting as well as indigenous, it will be a prime object to make education in it as cheap as possible. The starting is designed to be upon a moderate scale; but at least \$5,000 will be needed the first year, to pay rent, provide apparatus, support the teachers, &c. Rev. Daniel Bliss, of the Syria mission, now in the United States, and to be for the present located at New York, is the appointed President of the institution, and is "authorized to act as agent for it in America, England, and wherever he may find opportunity to promote its interests. Funds collected for it in America are to be deposited with James M. Gordon, Esq., Treasurer of the American Board of Commissioners for Foreign Missions."

The printed Prospectus is accompanied by "Reasons for establishing" the institution, from which a few sentences may be quoted here. "The time has come when decisive measures should be commenced, to originate, in the bosom of the native Protestant community of Syria, all the educational institutions necessary for its permanent existence, growth, and prosperity. In no other way can this community be emancipated from the enfeebling and depressing influence inevitably resulting from perpetual dependence upon foreign charity. The conviction of this is daily becoming deeper and more influential amongst intelligent native Protestants, and awakening the desire to reach a position more independent and satisfactory; and they are learning to be more liberal in the use of their property for the support of their religious and educational institutions. It is of the utmost importance to foster and encourage this new development of organic life; and to do this is one grand object in view, in the establishment of the contemplated college. And although they are not able, at present, either to endow or to conduct such an extensive and expensive institution, without aid from abroad, yet very liberal donations have already been promised from natives, and a number of educated and talented gentlemen are ready to consecrate their lives as teachers, to the achievement of this important enterprise. It is also a significant and encouraging fact, that a more just appreciation of the value of education is rapidly spreading through the Arab community generally, and

especially amongst Protestants and those who are protestantly inclined. Indeed, the desire for education, both male and female, of a higher order than has heretofore been possible, has risen to a sort of passion in Beirut, in certain parts of Lebanon, and even in some cities and towns farther inland.

"Well aware of this growing zeal for education, the Jesuits and other Roman Catholic missionaries are rapidly multiplying their institutions, in various parts of the country, and holding out attractions to draw into them, not only all those who are awaking to more enlarged and liberal views and aspirations, but even the children and youth of Protestants. One of the most distinguished Protestants in Syria has actually sent his son to a Jesuit college, because in that alone could be obtained the education he believed to be necessary; and others will be constrained to imitate the ruinous example, unless provision be speedily made to meet the urgent necessities of the case, by the establishment of such an institution as this college is designed to be. It is, in fact, no longer a question whether or not education is to be obtained, but simply who are to be the teachers."

The importance of this undertaking will be readily perceived, and it is hoped that those to whom God has intrusted the means, will be found ready to give it generous assistance. The names of nineteen individuals, English and American residents in Syria and Egypt, who "agree to organize themselves into a Board of Trustees," are appended to the Prospectus. Among these are the names of the United States Consul and the English Vice Consul at Beirut, and of the English Consul at Damascus.

VISIT OF DR. ANDERSON TO THE SANDWICH ISLANDS.

THE people of the Sandwich Islands have all the characteristics of a Christianized nation,—in their constitution, laws, institutions, and religious professions. Yet this people, as a mass, including a large part of the twenty thousand church members, have but a partial engrafting of civilization upon their Christianity; are rude in their dwellings and social life; are lacking in industry and thrift, in judgment and decision of character; and to a painful extent, are prone to fall into the national sin, which is even now wasting the population. And the missionaries find much difficulty in constituting a native pastorate, and in bringing the native churches to the self-governing standard.

The Prudential Committee, therefore, in view of the many difficult problems which it seems necessary to solve before the Board can safely retire from all missionary effort there, have thought it expedient for the Foreign Secretary, who has been in correspondence with the mission since the second year of its existence, to visit the Islands, and devote the months of spring to a conference with the brethren at their several stations, preparatory to meeting them at their annual convocation in June. Leaving New York on the 12th of January, and going and returning by way of San Francisco, he may expect, with the divine blessing, to be home again in the month of September.

ITEMS OF INTELLIGENCE.

ZULUS.—Mr. Abraham wrote from Mapumulo, September 20. He had put a temporary cover over some of the rooms of his house, and had been in it again, with his family, for three weeks; having lived three weeks, after the fire, in the wagon—their “house on wheels.” Some of the five converts admitted to the church early in 1861, had met with much opposition from their friends, but, so far as appears, were holding on their way. Our brother says, “We have never before had so much encouragement in our work as during the present year.” Since the fire, the heathen in the vicinity had manifested kindly feeling, expressing sympathy, and some of them giving thatch to repair the house.

MAHRATTAS.—Mr. Ballantine mentions the admission, in October, of three persons to the second, and fifteen to the first church at Ahmednuggur, on profession. Four of the number were women, eight were members of the school for catechists, and six, members of Mrs. Ballantine's school for girls. “Two,” he writes, “are the only children of our deceased brother, Shaik Daood, whose death was mentioned, with some particulars of his life, in our report for 1860. He suffered from poverty and disease, but he left his wife and children the rich legacy of his earnest and believing prayers. His wife was received to the church the same year that he died, and his boys have now come in also. ‘Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.’ Daood rested on this promise with unshaken confidence. Like Christiana and her children, the widow and her two sons are now following in the same path which the dear husband and father recommended by his example, and earnestly exhorted them to pursue. The mother of Daood's widow, too, once a strong believer in Mohammed, now worships the blessed Saviour, and desires to profess his name before men. She will probably be received soon.” On another subject Mr. Ballantine remarks: “I am happy to say, that a small book of hymns for children has just been published by the mission. It contains sixty-four hymns in Mahratta, printed with the air of the tunes to which they are sung. The metre of the English hymn is preserved in the Mahratta version, which is adapted to the tune. The most common tunes in the children's hymn and tune books at home, are now in use among the Christian children of this country, and they sing them with the same enthusiasm which is manifested by children in America.”

MADURA.—Mr. Rendall, writing on the 4th of October, mentions a pleasant meeting with the catechists in September, when one candidate, from Mandahasalie station, was examined, and his ordination approved of. A strong desire of the missionaries to establish itinerant effort, and to see at least two brethren devoted to such work, is spoken of. The (English) Vernacular Education Society has concluded to commence a Training Institution immediately, to which the Madura mission is allowed to send ten or twelve candidates the first year. The agent of the society, a Wesleyan, is spoken of as “all that one could ask; a sincere Christian, and earnest in his work.” Mr. Rendall had been somewhat troubled of late, by the active interference of Romish priests.

Mr. Herrick, of Tirumungalum, writes that a new church building is in process of construction at that station; “a substantial building, 36 by 18 feet, within the walls.” The repairs of the chapel at Mallankinaru had been completed and the building re-dedicated; the whole expense, (about 200 rupees,) aside from a few individual donations, being cheerfully borne by the people. Mr. Herrick thinks

the catechist there should soon become the pastor of the church, receiving a large part or the whole of his support from the people. One man, from a village twenty miles west, was received, at the last communion season, to the church at Tirumungalum. The congregation has been sadly reduced in consequence of the war in America. Most of the members are weavers, and have been thrown out of employment by the great rise in the price of cotton. "Another thing is likely to affect the interests of a large class of the people here, who have obtained their living by spinning and weaving. Cloth manufactured in England by machinery, from cotton raised in India, is brought back and sold at such prices, that many of the people buy it in preference to native-made cloth."

MADRAS.—On the 5th of October, Mr. Winslow received five persons to the communion of the church; two young men, who had been heathen, and three women, who were baptized in infancy.

CEYLON.—Mr. Bates, of this mission, briefly reports their "annual convocation" at Batticotta, October 9, in conjunction with the meeting of the American Board. The meeting was unusually interesting. Between 250 and 300 communicants were present, of whom 75 were females. "The church at Batticotta provided for the entertainment of all; and the fact that our church members thus meet together and thus eat together, is a cheering one in this land of caste claims."

NORTH CHINA.—Mr. Blodget wrote from Peking, September 6. He left Mr. Doolittle at Tientsin, on the 27th of August, and says: "I trust the Spirit of God is in the infant church there. The blind man, Chang, fills us with joy. He is in feeble health but very zealous, and at times overcome by powerful emotion." A female prayer-meeting had been commenced, of which he takes the charge. "One of the female members of the church lives at a distance, and is unable to attend; but the other is present, with three or four women who are under religious impressions." For some time no suitable place for the meeting could be found, but at length the old man, Sioh, opened his doors; and his son took the part of reader, (from the Scriptures,) as no one of the company could read. "A greater difficulty still was, that Mrs. Sz, the Chinese Christian sister, could not pray before others. However, blind Chang kept up good hope, and after some weeks came one day with great joy, saying, 'The thing will succeed; she has got her mouth opened. The Holy Spirit did it; and others will follow.' He often says, 'It is not due to the teacher Pai, or to any one; but it is the work of God.'" A Sabbath school also had been started; "but it may be sometime before this will be in successful operation."

Mr. Blodget mentions the death of Mr. Culbertson, of the American Presbyterian mission at Shanghai, by cholera, on the 26th of August. His decease is a great loss to the missionary cause in China. He was associated with Dr. Bridgman, in the translation of the Scriptures, and had completed that work; but might still, had he lived, have done much in the way of revision, as well as in other missionary labors. Another missionary of the Presbyterian Board, Rev. S. R. Gayley, died at Tungechow, July 26th.

CANTON.—Mr. and Mrs. Bonney returned to Canton, from Japan, September 25. They found their house in ruins,—"a heap of rubbish." So many buildings had been destroyed by the typhoon that it was difficult to find a place to occupy; rents were very high. After considerable delay, Mr. Bonney hired a house for six months, at a rent of \$425, for that time; an American merchant advising him to take it, and most kindly offering to furnish himself, with the aid of some friends, \$325 towards the rent.

WESTERN TURKEY.—Mr. Ladd wrote from Smyrna, November 4. He visited Thyatira in October, and had just returned from a visit to Voorla. At the former place, there was not such an increase of the church and congregation as they earnestly desired to see, but the preacher was doing well, and the members of the church, with one exception, of diminished zeal, "continued to go on in their Christian course, respected by Turks and Greeks." At Voorla there is no church organization, but there are a few families of Protestants, connected with which are five members of evangelical churches in other places. Mrs. Ladd accompanied her husband to this place, and made some interesting visits in Greek, and especially in Turkish families, where he could not go. The Protestant females there have such readiness of access to families of the latter class, that Mrs. Ladd engaged one of them to devote considerable time to visiting Turkish females and reading to them the Scriptures, which some manifest a strong desire to hear. The firman, ordering a change of the market day at Aidin, from the Sabbath to Tuesday, has been sent from Constantinople to the Governor at Aidin. It meets strong opposition from some Turks, but the Governor appears energetic, and determined to carry it into execution.

EASTERN TURKEY.—Mr. Walker writes from Diarbekir, that Baron Tomas has accepted the call of the church at that place to become their pastor. His ordination will be deferred till spring, when it is hoped the annual meeting of the mission will be held there. Baron Sdepan, for some years preacher at Hinee, is to go to Moosh, to take the place of Pastor Simon, called to Bitlis. The English Bishop Gobat, of Jerusalem, has ordained Garabet, of Diarbekir, as priest,—a man whose piety and fitness for such an office are much questioned,—and he was on his way to that place, to establish an English Episcopal church there. One young man was received to the church at Diarbekir in October. A separate church is soon to be organized at Cutterbul. A young Moslem mollah has of late manifested much interest in the truth, and at Cutterbul a Moslem Koord has been for more than a year a constant attendant on the Protestant service, and is openly a Protestant. He is a quiet, modest young man, and as there are few Moslems in the village, his case has attracted little attention; but Mr. Walker says: "The stern battle in Turkey is yet to be fought, when Moslems begin to give heed to the truth. Perhaps, from other causes, ere that day, anarchy and confusion will have swept over the land."

LETTERS FROM THE MISSIONS.

Mission to Greece.

LETTER FROM DR. KING, NOVEMBER 10, 1862.

The Revolution.

In this letter, Dr. King gives some account of the recent revolution in Greece; and as he was on the ground, to some extent an eye and ear witness of what transpired, the readers of the Herald will be glad to see his statement, as far as room can be made for it here. "On the 12th or 13th of October, as near as I recollect," he says, "the King and Queen left Athens, to go by steamer to vari-

ous parts of the Peloponnesus; and pompous accounts were sent back by the Marshal of the Palace, who accompanied them in their excursion, with regard to the enthusiastic reception which the King met with in various places." These accounts were supposed, at the time, to be untrue. "On the 17th of October, only four or five days after their departure, General Theodore Grivas raised the standard of rebellion in Vonitra, and issued a proclamation, calling upon the people to rise and regain their liberties, which had been trampled under foot by the hated Government." This intelligence spread rapidly, cities and towns awoke, and on the night of

the 22d of October, all Athens arose. Armed men flocked in from the surrounding villages; there was much firing through the night, and it was supposed that fighting was going on, but it was mainly firing and noise for joy; hardly any blood was shed. The Medusa, (the prison,) was opened, and all the prisoners released. Early on the morning of the 23d, a new "provisional" Government was organized. That day the King and Queen returned to the Piræus, but were not permitted to come on shore. Dr. King writes:

At first the King, as I was informed, insisted on going up to Athens, but being told there would be no safety for his life, he concluded to leave for his native land, Bavaria, went on board a British ship of war, named *Scylla*, and the next day left for Corfu and Trieste. Several, who had been in his train, left with him. Had he landed and attempted to go to Athens, I have no doubt that he would have been pierced with a thousand balls. Friday, the 24th of October, they left for their father-land, Germany. The Queen wept much; so I was told by an English friend, who saw her on the day of her departure. *Sic transit gloria mundi.*

The hand of God seems most manifest in this, that the King was absent from Athens when the revolution commenced, and that he did not arrive at the Piræus till the next day, after the new Government was organized; for had he been here, no doubt much blood would have been shed. His hand, too, is most manifest in another event, viz., the death of General Theodore Grivas a few days after the revolution had taken place; for he had begun, as I learned, to throw obstacles in the way of the new Government, and it was said that he had commenced organizing a Government of his own.

At the time of the insurrection and revolt of the soldiers, last February, at Nauplia, the students in the University and the Gymnasium here, were all in favor of it. In consequence of this, both these institutions were closed, and the students sent away to their homes.

Now the students are all armed, and in bands of eight or ten, with a professor at their head, patrol the city as guards, to keep good order. This may be reckoned as the commencement of a new epoch in Greece. The students are all liberal in their political views, which they imbibed from the ancient Greek classics and from what is now passing in Italy and various other parts of Europe, and they will never bear with patience such a yoke as their fathers have borne. If they could be brought to read the Word of God, with as much interest and zeal as they read the Greek classics, I should have great hope for the regeneration of the country. But as it is, scarcely any thing seems to interest them, or the nation generally, except what is connected with politics.

The hatred to Otho and his wife is general through the whole nation, and the joy at their departure is unbounded. All are agreed in saying, that they have never done any good for the country, but have sought only their own interests and pleasure. After thirty years' residence here they have left, and I have not heard a single soul express the least regret at their departure. The squares, the ships, and various institutions, which bore the name of Otho, or Amalia, are now called by other names. Young men named Otho have also changed their names.

What is to be the future government of the country is as yet uncertain. A national assembly is to be convened at Athens, the 22d of next month, to consult with regard to it, and choose a Governor. The general feeling among the Greeks, as I have heard it expressed, is that they are not yet sufficiently advanced to govern themselves, in the form of a democracy, and that they must have a king; and Prince Alfred, the second son of Queen Victoria, is the one they desire. A Roman Catholic they declare they will not have; and no man, who bears the name of German, will ever be acceptable to them.

The country is now, so far as I am able to learn, very quiet, and the feeling seems to be general among the Greeks, that good order is indispensable to their success, and that it will prevail. I will only add, that in the midst of the revolution, soon after the new Government was organized, the head of the police sent a company of ten or twelve soldiers to my house, saying that if we were afraid, they were at our service as guards. I was out when they came, but my wife told them we were not afraid, and they went away. I afterwards called on the head of the police, and thanked him for his kindness in sending a guard, but assured him that we did not fear.

they performed the march with much fear; and notwithstanding the guard of soldiers, they received sundry salutations in the form of stones and sticks, to say nothing of the curses which were heaped upon them from the door-ways and hill-sides.

Since arriving here, the Indians have been encamped in the river bottom, in sight of Fort Snelling. A guard is placed all around the camp, and no one is allowed to visit them without a pass from the commander of the post.

I have secured a boarding place about a mile from the camp, and am endeavoring to do what I can for their good. I think there never was a time when they so much needed the salvation of our Lord, to deliver them from utter destruction; nor have I known a time when they appeared more ready to receive the gospel. The power of the "medicine men," who were the leaders in the Indian war, seems now broken. Their idols, by the hundred, have been broken, cast away and buried, as unable to protect them. The leading medicine men have either fled or been convicted, while the women and children, and a remnant of the men, are left without a priest and without a god. But the course of events has more than ever convinced them of the reality of the supernatural. They are therefore superstitious—reverent. Those who have formerly been attendants upon our worship, of whom the majority are here, are more than usually desirous of continuing that worship. Others, who have been before entirely indifferent, now give silent but thoughtful attention. Temptation, however, comes in like a flood. A soldier's camp is a trying place for a Christian man—trying for a virtuous woman. The devil, through his emissaries, is ever on the alert to bring our religion into disgrace by the fall of such. It is also a hard place for children. The children who were formerly in the boarding school are mostly in this camp, and their forlorn appearance makes me sad whenever I meet them. I have

Dakota Mission.

LETTER FROM MR. J. P. WILLIAMSON,
NOVEMBER 28, 1862.

A LETTER from Mr. Williamson, written from his former station, at the Lower Agency, was published in January. The present communication is dated at Fort Snelling, to which place he accompanied the Indians, in his earnest desire still to labor for their good. A part of the letter has reference to various plans for future effort in their behalf; but other portions, relating to their present state of feeling, and the feeling of white people towards them, will be read with interest, and may serve to quicken Christian sympathy and prompt to prayer, in behalf of those who, if they have sinned, have also, most certainly, been sorely sinned against.

I accompanied the Indian camp from the Lower Agency to this place, where we arrived a week ago last Thursday. We were under the escort of three companies of soldiers, in charge of Lieut. Col. Marshall, who exerted himself to the utmost, to assist and protect his helpless charge. Although it was a camp composed almost wholly of women and children, the indignation of the people of Minnesota against all Indians is so great, that had they been in charge of a less efficient officer, I do not doubt they would have been mobbed, and many of them killed. As it was,

hoped that something could be done to prevent their losing what they formerly learned of truth and virtue. * *

Those who have been in the boarding school have, many of them, arrived at the age of twelve or fifteen. Turn them away now, and you lose a great part of what had been gained. Keep them and instruct them, as they are just passing to the stage of manhood, and many of them will become worthy Christian men.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, MARCH 31, 1862.

Discouragements.

WHEN Mr. Bingham wrote in April, 1861, about a year before the date of this letter, he was permitted to speak of two hopeful converts, of reason to believe that the king was a Christian, and of being not a little cheered in his work. Now he is constrained to write differently. After mentioning that he and his are in comfortable health, and referring to some other minor matters, he says:

But you would know respecting the interests of Christ's kingdom in these far-off isles of the sea. We could hang our heads in shame, and cover our faces in grief, so faint are evidences that our labors are being blessed to the spiritual good of these benighted ones. We might almost say there is nothing cheering. Nearly all is dark; the first beams of the Sun of Righteousness seem not yet to dawn upon us. The bright sky under which we were rejoicing in the spring of 1861, has been overcast. Dark clouds have rolled up, and we strive almost in vain to catch some faint glimpse of the obscured orb. Were not the promises of God sure, we could well give up in despair; but these promises will not fail. Our two converts have gone back to heathenism, (I do not know that particulars here are essential,) others for whom we entertained great hopes

have grown cold, and there is not a native of Apaiang or Tarawa upon whom we may look as a friend of Jesus. The offer of salvation is treated with the utmost indifference, and very few are willing to attend upon the public worship of God. The king, however, has been quite regular, although his progress has been steadily backward.

Mention is made of parties who had fled from offended chiefs, in Tarawa and Marakei, to Apaiang, exciting the fears of the king and people lest so large an accession to the population of that little island should occasion famine. After much talking, on the 20th of March the king started for Tarawa, with four cannon and nearly all the people of Apaiang, in a fleet of 321 canoes, taking the expatriated Tarawans. "I myself," Mr. Bingham writes, "took occasion to visit Tabiang, with Mrs. B., to inquire after the welfare of our brethren and sisters, and to have an interview with the king. The former we found well, and not alarmed at the war aspect. The latter was desirous of peace, and was willing to invite home the parties which left in February, provided there should be only one port of entry; otherwise he was prepared for war." These persons had offended by patronizing a trading vessel from Sydney, contrary to the king's wishes. Spending the Sabbath at Buariki, Mr. B. saw little to encourage, and returning on Monday to Apaiang, found that a robbery had been committed on his premises the first night of his absence, and that the chapel also had been again entered, and the cloth of a cushion carried off. He had before had occasion to complain to the king of abuse of the place of worship; the pulpit, seats, mats, &c., being shamefully treated by mischievous natives.

Schools — Translating.

Early in the year we erected three school-houses, one in Koinawa, one in Ewena, and the third at Aonobuaka. The two latter are 24 feet by 16, the same size with the one at Tabouteba, (the mission station,) and spoken of in the last biennial report of our mission as "fine,"—a term used relatively, and not in a sense which would apply in speaking of a New England school-house. The building at Koinawa is smaller, not being needed as a place of worship on the Sabbath. On the 27th of January,

Kanoa and his brother Kaanni commenced their labors as teachers in these new buildings, each visiting each place twice a week. They continued their labors quite regularly nearly to the time of the departure of our people, but met with very little encouragement in Koinawa and Ewena, the attendance being very irregular, and the pupils almost utterly refusing restraint of any kind.

In translating, I have found enough to do. On the 28th of February last, the four Gospels and Acts had been completed, and now await the printer; although I am still laboring to improve them as I have opportunity. Mrs. B. has been giving some time to preparing such Old Testament narratives as may more especially serve to elucidate the allusions in the New Testament. I trust this work will be found very useful to such as may hereafter be found desirous of reading the New Testament with understanding, when it shall be put into their hands. Mrs. B. and Kaholo have generally found a very few pupils who have been willing to visit them at the mission station for instruction. Their former pupils have almost entirely forsaken them, and none, anywhere, are eager for instruction. At Tarawa, not an individual has yet been induced to acquire the art of reading. A few have made some progress in syllables, but our fellow-laborers there, (Hawaiian helpers,) have long been almost entirely without pupils, and thus far meet with very little encouragement. But why should any of us be discouraged? Did not the English missionaries at Tahiti wait many years for their blessing?

Isolation.

We should rejoice to give encouraging news to the distracted churches of our fatherland, but they, with us, must wait God's time. We have nothing from America later than October 15, and know not the issue in the great contest between freedom and slavery. We remember our dear country in our prayers,

and long for her deliverance. Not the smallest of our self-denials is this painful waiting for intelligence. We long to know the condition of your treasury, and the consequent reduction or extension of your missionary operations among the heathen. Is Micronesia to be abandoned, or are new outposts to be taken? In your deliberations, be lenient with the barren fields on the Gilbert Islands. Pray for us. We desire the Holy Spirit. We hardly dare ask for more fellow-laborers at present. Oh that we who are now here may be found faithful to our trust.

In a postscript, dated nearly three months after most of the letter was written, (June 27,) Mr. Bingham still says, "We have no news from America later than October 15, 1861." He adds: "We are somewhat encouraged in our work by the conduct of our queen, who still professes to love the Lord Jesus. She gave birth to a son yesterday morning, and has forbidden the performance of the usual heathenish rites over new-born babes. It is called by the natives, 'The missionary child.'"

Ceylon Mission.

SEMI-ANNUAL LETTERS.

LETTERS have been received from most of the missionaries in Ceylon, reporting the state of the work at their stations for the six months ending with September last. They contain little that is of special interest, and suggest rather the necessity of prayer for the out-pouring of the Spirit upon that field, than occasions for thanksgiving in view of present success in efforts to bring men to Christ.

Batticotta.

Mr. Sanders states that other duties, many and pressing, have prevented his hearing recitations in the training school. There are seven pupils in the second and fifteen in the third class. "The teachers have done what they could for the spiritual and intellectual advancement of the pupils." The annual meeting of the Jaffna Bible Society, held at Batticotta in April, "in the vernacular," is referred to. The attendance was large,—500 or more,—and addresses were made by several natives and others. Mr. Sanders writes:

Such meetings have a happy three-

fold influence. 1. The Bible is the great theme of the occasion, and the matured thoughts of so many speakers must leave an impression respecting God's Word upon the hearers. 2. It is a practical enlistment of the native element in the Bible cause. And 3. It is a Union meeting, of American, Churchman and Wesleyan, before the heathen, and shows them that, though we differ in forms and non-essentials, we are one in Christ.

Respecting the religious condition of the people he says :

I have recently made a special pastoral visitation to all the members of the church within my reach. Generally, a member of the church committee has attended me, and we feel that these interviews with families, and individual Christians, have been pleasant and profitable both to ourselves and to others. Very few of the members of the church are awake to the great realities of spiritual life. They attend upon the ordinances of the gospel with a good degree of regularity, yet, What shall we eat, and what shall we drink, and where-withal shall we be clothed, and secure the dowries necessary for the marriage of our daughters? appear to be questions of absorbing interest with too many. In some cases, the desire for wealth and position, in connection with marriage, leads our Christians to the use of means, and the formation of alliances, which are most unfavorable to spiritual growth.

Panditeripo—Tillipally.

Mr. Quick reports a good attendance upon the Sabbath morning service. "Other meetings are not well attended, though perhaps as well as many are in America." One young man, "formerly a member of this church," died in August, "in the full assurance of hope in Christ." In the church there have been contentions and alienations; and recently one of each contending party has been suspended. One other member also has been suspended, and three—a father, mother and daughter—have been excommunicated. The father had been a member since 1828, and the daughter was a graduate of

the Oodooville boarding school. "A few months since she was married to a heathen man, with heathen ceremonies, the father and mother consenting and joining in the ceremonies." The parents had, for some time, neglected Christian duties. "One of the teachers, whose school was the best, has married a heathen wife, and now stands out more fully than formerly on the side of heathenism."

In the Tillipally church there has been little change. One young man has been received, and there are a few candidates; but "some of the members do not walk as Christians." Colporters have visited nearly the whole of this field, which is spoken of as a hopeful one, needing a resident missionary.

Oodooville.

Mr. Spaulding writes, that within the six months there have been no additions to that church. "The state of the church has been one of disquiet, in consequence of difficulties beyond our reach;" and no instance of serious inquiry after the truth is known to have occurred. There are 45 pupils in the female boarding school, of whom 13 are members of the church. "Considering the lack of books and maps," it is said, "the progress of the pupils in their studies has been commendable; but the sound of prayer, and of songs in the night, has never been less for six months at a time; and the playfulness of the pupils has never been greater." There are four free schools at the station, supported by mission funds, with 169 boys and 112 girls as pupils. There are also three schools supported by private funds, in which there are 40 boys and 51 girls; "making a total of 149 boys and 163 girls, in a population of 13,000." The members of the Oodooville church have been doing something to encourage the attendance of girls from heathen families in the old way,—“by giving them each a cloth, (for decency's sake,) about once in nine months.” “This has been managed entirely by the leaders in the church.” Mr. Spaulding refers to the deep ignorance of the people; the necessity for schools as a “pervading, leavening power;” and to prepare the way for success in preaching; the many ties which bind the nominally Christian to the heathen families; and the many influences which lead the “babes in Christ” astray, and remarks, “The wonder is, not that so many, but that so few, turn away from following Jesus; not that so little is done, but that so much is done, by our native Christians, to promote the great object.”

Manepy.

Mr. Hastings was much engaged in September, in the work of pastoral visitation, in company with Mr. Asbury, native pastor of the Naval church; endeavoring to visit and converse personally with every Christian connected with the two churches. In some cases, he says, they were cordially received, in others, "with politeness, though no interest was manifested," and in a few, they "scarcely met even with respect." He mentions a special meeting of missionaries and pastors at Oodoorville, August 21, "to consider the low state of the churches, and the appropriate means to be employed to elevate the standard of piety and arouse the members to more earnest effort for the conversion of others." This was felt to be a profitable meeting; and a similar one, for the benefit of all the catechists and school teachers, was resolved upon, and held on the 18th of September, at Manepy. It was well attended, and was an occasion "of considerable interest, but not as satisfactory as it was hoped it might be." On the part of many, "there seemed to be a holding back when urged to a more entire consecration to the service of Christ," and a "want of confidence in one another." The usual congregation at Manepy numbers about 30 adults and 120 children and youth. Evening meetings are held every month, during the time of the moon, which have been "generally very well attended;" yet it is found more and more difficult to get the people together for these meetings. There are also several regular weekly meetings. Mr. Hastings speaks of having recently attended, with some other missionaries, a series of seven Bible meetings, in the Chavagacherry field, which were well attended, with one exception. Mr. Hunt, the native pastor at Naval, reports the number attending the morning Sabbath service as more than 100. The evening congregation is not as large. The Sabbath school is attended by 80 children, but "Christians do not come forward to assist," and "the school is not promising." Within the six months there had been one addition to the church, and one member was suspended. There are five candidates for admission. Mr. Hunt visits much, from house to house, among the heathen, reading and expounding the Word of God, and exhorting the people. By some he is received cheerfully, but "sometimes even the women abuse." The females of his church have two weekly prayer-meetings, at different localities, one in the morning and one in the afternoon of the same day. Some heathen females attend.

Chavagacherry.

Mr. Bates is engaged principally in the study of the language. He mentions the death of the teacher and assistant furnished him by the mission, Mr. Josiah Wilson, of whom, as a man and a Christian, he speaks very highly, remarking: "His views of the missionary work, while on his death-bed, were such as led me more than ever to thank God for the privilege he gives to us. * * I think I never left his bedside without the prayer that my last end might be like his." Village meetings have been held on moonlight evenings, which Mr. Bates has attended as often as possible, though his part has been in great measure a silent one. Yet he always says a few words. Attention has been generally good, some persons have seemed anxious to know the truth, and but few have opposed. To the general aspect of the work at that station, he says, there is a dark and a bright side. Christians are cold, worldly, and not united, and the people generally have little confidence in them; but there are here and there persons who seem interested in religious subjects, and may be called inquirers. The church members at Usan and vicinity, seventeen in number, seem more like growing Christians than those in other portions of the field, and that is now "the most interesting part of the parish."

A letter from Mr. Hunt, native pastor at Chavagacherry, has reference mostly to a tour reported by Mr. Sanders, in the Herald for December last. He mentions the death of an aged member of the church.

Oodoopity.

Mr. Smith reports meetings on the Sabbath and Friday about as usual. There were two Bible meetings in June, attended by Mr. Spaulding and two English missionaries, with an audience of about 100 adults and 35 children at each. "A Bible colporter has labored here three months, and reports having visited 945 houses, and conversed with 3,468 persons, recommending to them the Word of God. He sold 113 portions of Scripture, and gave 47 portions." One place is mentioned of which it is said: "In that village, more than in any other in this field, we see the fruit of teaching girls in our village schools, in former times. The few who were there taught, though still heathens, are more ready to send their daughters to our schools than any others." The schools at this station are said to be improving. The three catechists report having visited, during the six months, 1,271 houses, conversed with

5,196 persons concerning the way of salvation, and distributed 937 tracts. Two young men, teachers of schools, were received to the church in June, and appear well.

Nestorian Mission.

OROOMIAH.

LETTER FROM MR. COCHRAN, OCTOBER 27, 1862.

THE statements made upon the different subjects referred to in this letter, are of considerable importance in their bearings upon the present and prospective interests of the missionary work in Persia. It is thought best to make room for the letter with very little abbreviation. The notice even of the subjects discussed, and the persons by whom they were presented, in the meeting of the native helpers, is by no means without value.

Visit to Tabreez—Sooldooz.

Mr. Labaree and myself have visited Tabreez within the last month, making the circuit of the southern shore of the Oroomiah Lake. We visited our two helpers in Sooldooz, about fifty miles distant. The work appears to be opening in that populous and beautiful plain. Efforts, more or less direct, are being made not only among the Nestorians, but also among Armenians, Koords and Mussulmans, and books will be furnished in future for sale to all. A few Armenians have expressed a desire for regular preaching in Turkish, and two lads, speaking both Armenian and Syriac, are promised for the seminary. We held an evening service in Syriac, which was very fully attended. No opposing force, apparently, exists there, save inertia, which in morals, if not in physics, is here found to be a very positive quantity.

During our visit at Tabreez, we were increasingly impressed with the importance of having a missionary family located there. There is an Armenian population of nearly three thousand in the place, besides a large transient population of merchants and traders from the West, and from the interior and India. Protestant Germans, not a few,

are also found there, and much liberality exists among the several nationalities represented. A small English-speaking congregation could doubtless be gathered. Tabreez is the civil and commercial emporium, and hence a religious centre; and all that is done for the gospel there would open the way for and greatly strengthen the work throughout the land. Nicolas, a former bookseller for the Protestant German mission there, assured us that in point of liberality and general readiness for the gospel, Tabreez is greatly improved.

The Russian Movement.

We made many inquiries about the expected Russian proselytism of Nestorians. It is most probable that the whole thing has been nipped in the bud by diplomatic and governmental influence at Teheran, though priests, without political endorsement or aid, may possibly visit Oroomiah. The excitement among the Nestorians has greatly subsided; but this did not occur till after a delegation had been sent off, to welcome and hasten the coming of those whom they vainly hoped would extend to the nation some temporary relief. We of course try to point the evangelicals, and those to whom our influence extends, to the Evangelical Alliance, and the general growth of a more merciful policy, as the most reliable sources of hope for the nation. The force of our reasoning is felt, but to wait such slow processes is not so easy. They would build Rome all in a day.

Cotton fabrics have nearly doubled in price, making the American war vastly unpopular among all who admit dollars and cents as the only element of calculation. What is the emancipation from slavery of a population half as large as that of their kingdom, to those who feel their purse-strings so fearfully loosened!

Meeting of Native Helpers.

Our annual gathering of native helpers has just closed. The meetings were

well attended throughout the three days, and were considered, by some of our oldest helpers, as superior in interest and happy impression, to any that have preceded them.

The order of exercises was,—1. A sermon,—The mission and holy calling of the Reformed Nestorian Church; by Mr. Cochran. 2. The advantages of a General Council; by Priest Yacob, of Supergan. 3. The reading and adoption of a Creed and Church Directory. 4. The Evangelical Alliance; by Mr. Rhea. 5. National Unity; by Dea. Isaac. 6. What can each pastor do to develop individual piety and usefulness in his flock? by Priest Abraham, of Ardeshai. 7. What is each church bound to do for the support of its schools and the preached gospel? by Priest Yohanan, of Gawar. 8. Temperance; by Priest Carim, of Saatloo. 9. The duty of the Evangelical Church, in carrying the gospel to surrounding nations; Dr. Young, substituted by Mr. Shedd. 10. Communion service; by Mr. Labaree, aided by Priest Eshoo. Narratives of the state of religion and of the work, in the several districts of the field, were read and re-read with marked interest.

Organization of a General Council.

The two engrossing topics were *National Unity* and the *Organization of a Sunhados, or General Council*. It had been previously planned that a civil head and a bench of councillors should be chosen, to whom all the evangelicals would agree to refer their civil matters, with the probability that the mass of the people would follow the example. Consul Abbott had been consulted, and his cordial approval of the movement had been secured. But the leading Nestorians, in coming to the test, evinced much timidity, especially as there was some strife as to who should be greatest in the new order of things. Consequently the matter of a civil head was waived, and a Council of twelve, from different portions of the plain, was

very unanimously and enthusiastically elected.

The election of this Council will, it is believed, relieve the mission of much of its burden in relation to civil matters, and we hope will be the germ of greater independence and self-reliance. Dea. Isaac, brother of the late Patriarch, whom all, save a small clan, would choose as their civil head, will now be the head or chairman of the Council. This bench of councillors will be annually elected, and hence will be answerable to the evangelicals who choose them.

The Sunhados adopted a complete confession, covenant and church directory, which is to be printed and circulated, and the signatures of all bishops and deacons in our communion, is to be obtained to it. All was adopted with singular unanimity and cordiality. A rule limiting the church ordinances exclusively to the pious and their offspring, awakened some discussion and dissent on the part of a few; but probably nineteen-twentieths of the meeting were of one mind, and the minority (no one of whom has the charge of a church) were brought, after the discussion, to agree to conform their *practice* to the decision of the majority. So the vote was taken without a negative, and I trust that question will no longer be a source of serious contention within the evangelical church.

The Sunhados stands adjourned to the 1st of September next. Sectional Associations will also be held quarterly or semi-annually, in the several districts, particularly on the plains of Oroomiah and Salmas, and in the mountains, at which, besides matters of general interest, all local and sectional questions may be discussed and acted upon.

The students of our seminaries are assembling. An amiable and hopefully pious young bishop from Bootan has come over, with the professed purpose of fitting himself for spiritual labors among his people on that side of the

mountains. New pupils from the plain of Oroomiah are to be received only on the payment of a sum nearly equal to the cost of board, except in special cases, to be decided by the mission.

Mission to Western Turkey.

BROOSA.

LETTER FROM MR. GREENE, NOVEMBER 22, 1862.

IN this communication Mr. Greene speaks of the recent return of two colporters from extended and interesting tours; of his own safe return also from a tour, though robbers were all about; and of several pleasant and encouraging facts in connection with the work in different parts of his field.

Robbers Abroad.

The Lord has graciously brought me once again in safety to my beloved home, from a tour of nearly two hundred miles. Blessed be his holy name, that he has delivered me from robbers before, from robbers behind, and from robbers on both sides. Two murders, by highway-men, have occurred in the pashalic of Broosa within a few months, and cases of cruel plundering take place nearly every day. Yet until some Frank is murdered, this Government does not put forth the slightest earnest effort to arrest and punish these fearless brigands. From the impunity which they enjoy, the influence is often irresistible, that they are in league with rulers whose object is to plunder, not to protect.

Encouragement at Bilijik.

Our missionary work in the city of Bilijik has, within the past few months, assumed a very encouraging aspect. Some four months ago, the native pastor at Rodosto made a temporary exchange with the pastor in Bilijik, and, until recently, has been laboring in the latter place with an unusual degree of success. The regular congregation on the Sabbath has about doubled, and from ten to fifteen families appear to be permanently

added to the little Protestant community. The Armenian vartabed of these regions recently visited Bilijik, and invited our newly received brethren to a conference. He found them, however, so well established in their new persuasions, that he was glad to discontinue the discussion. The prospect of soon having a good school is a great gratification to all our brethren. I am happy in being able to add, also, that while last year the poor brethren of the Bilijik church contributed but one hundred and seventy piasters towards their pastor's salary, they have now agreed to contribute, for the coming year, four hundred and ten piasters, towards the support of the pastor and teacher; and this sum they hope to increase, by aid from the newly received brethren.

Progress at Mooratchai.

At a distance of ten hours from Bilijik there is an important town, of about three thousand inhabitants, called Mooratchai, to which I have several times referred in former letters. The place is important both on its own account, and as a centre around which, at a short distance, there are four other Armenian towns, two of which are larger than Mooratchai itself. The haven of the gospel has been at work there for the past four or five years. On my visit to the place last year, I found a few partially enlightened men, but they were much under the influence of worldly motives and fears. Now, on a recent visit, it was my privilege to hold precious meetings with eight beloved brethren, who have obtained, within the year, much clearer views of gospel truth and of their own religious duties. They have not yet arrived, indeed, at the point of daring and of suffering all things for Christ's and for conscience' sake; yet their present state affords ground for reasonable and joyful hope. Besides private interviews with these brethren, I held friendly discussions with other villagers, including three of the principal

men of the place. With the exception of the head-priest, a rich and wicked man, and one of the chief men who is entirely under his influence, we have scarcely an enemy in the town. Yet, as the work advances, and it shall become necessary to send a native helper there, to explain the way of salvation more perfectly, both opposition and enmity will doubtless appear, in various forms. But whenever the gospel obtains a firm foothold in that village, it will be of incalculable advantage to its inhabitants in every respect. Their ignorance in religious matters is amazing, and their manners, customs and dress are those of the past ages. Even to the present hour, they know nothing of deeds of property or written agreements. They betroth their children soon after they are born, and marry them off at a very early age. The young brides are nothing but servants. For years, they dare not utter a word in the presence of their fathers and mothers-in-law. But, with all its poverty and wretchedness, this village of Mooratchai pays to the Turkish Government — *not for protection but for the privilege of living* — yearly taxes amounting to more than ten thousand dollars.

Mission to Central Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, OCTOBER 13, 1862.

THE statements of this letter, respecting the action of the Protestant church and community at Aintab, looking to the settlement of a second pastor; the cheerful readiness with which they take upon themselves increased expenses; the full recognition of their obligation to sustain the preaching of the gospel and schools for the education of their children; the ready effort to apportion such expenses equitably among all the members of the community, in which they are a good example for many in this country; and the Christian self-denial of the pastors, that they may lighten the burdens of the people; as also statements respecting a recent

case of religious toleration, are pleasant and encouraging.

A Second Pastor—Ready Efforts for Self-support.

As I intimated to you in my last letter, we have been making arrangements for the settlement of a second pastor in Aintab. I am happy now to inform you that yesterday this matter was completed. The announcement was made to the church and congregation, that the Rev. Polat Avedis, to whom they had given a call, had accepted their invitation, and was, therefore, associated with their present pastor in all the duties and privileges of the pastoral office; it being understood, that as soon as another church edifice could be erected, the church and congregation should be divided, and one of the two be pastor of the first and the other of the second church.

On some accounts, it would have been better to have made that division immediately. The obstacle to this is the want of a second place of worship. Without such a place, it seemed premature; yet the church and congregation are so large, that the services of another pastor are urgently needed at the present time. We may hope that within a year, another building may be erected, and then the final separation may take place.

Both the church and congregation have entered cordially into the measure; some of them particularly so. The previous pastor acted a noble part in reducing his salary one-fifth,—no one having suggested such a thing to him or thought of it,—that it might be, by so much, more easy for the people to support a second. This one also consented to a salary considerably lower than that which he had been accustomed to receive. For about one year, until the second church shall be built, we have promised some aid; but after that period the people are to support, entirely, both the pastors, as they have hitherto sup-

ported one. To this they have pledged themselves; and they will, no doubt, accomplish it. Thus, in the space of one year more, there will be two self-supporting churches in Aintab, as there was previously one.

In considering the increased expense thus incurred, the people took into view the entire expenses of the community,—the support of the two pastors, their schools, the incidental expenses of the church, and all other expenses falling to them as a people,—and made provision for them. And what was peculiarly gratifying to us was, that they laid it down as a fundamental principle, that it was the duty of every member of the community, according to his means, to contribute to the support of the pastors and schools, just as much as to that of his own family. Contributions to these objects were not to be considered as a charity, but as an absolute duty. The sum total of these expenses is to be apportioned to the different members of the community according to each man's property; and a committee of nine, appointed by the community, are to make the apportionment. This seemed to us to place the matter on a sure foundation; and thus the support of pastors and schools is secured in much the same way as the payment of their taxes to the Government. We may justly rejoice in the spirit thus exhibited, of readiness to sustain their own institutions. It will require an effort on their part; but it can, and I doubt not will be done.

We all regard the settlement of a second pastor as another important step in advance. Rev. Polat Avedis is a man of talent, of a most excellent Christian spirit, and of devotion to his work, and is in all respects admirably fitted to fill the place to which he has been chosen. There is, probably, no man in our field better suited to the position. Indeed this whole movement, from first to last, seems to me to be peculiarly of the Lord. He has arranged every thing pertaining to it, and has so plainly pre-

pared the way for it, that we have but followed the clear intimations of his will in carrying out the plan. To him be all the praise, and may his blessing now crown the whole.

Toleration.

Another event has occurred here which deserves notice. An Armenian, while a lad of about fifteen years, by flattering promises, was induced to become a Mohammedan. He soon repented of his rash act, but could not retrace his steps. He left Aintab and resided in a distant part of the country, hoping his case would be forgotten. After being absent some years he returned, professing to be a Christian, but was soon recognized as the man who had professed Islamism, and was brought before the Turkish authorities, charged with having abandoned the faith of Mohammed. He did not deny the charge, but boldly declared himself a Christian, and no longer a believer in the pretended prophet. Hereupon he was put in prison, though not badly treated. Representations were made to the Governor, that this was contrary to the laws of the empire; but at first he refused to release him. After a few days of delay and hesitation, however, the man was dismissed from prison, and came several times to our church; and nothing has been said to him since. This is more than we dared to hope for.

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, OCTOBER 15, 1862.

THE work at Kharpoot seems to be still prospering. Most of the facts mentioned in this communication are calculated to cheer and encourage others, as well as the missionaries. Mr. Barnum first speaks of the arrival of Miss Babcock, who is to have charge of a school for girls at Kharpoot, on the 28th of September, and of arrangements made for the accommodation of her school and of the theological class. He then speaks of the

sudden death of one of the students, a blind, but very promising young man. His spiritual state seemed very satisfactory. There was "no shade of doubt or fear, nor any desire except that the will of the Lord should be done." His death had produced a very serious impression upon the whole community. Turning to other matters, Mr. Barnum notices the increasing use, in the churches, of

The Scriptures in the Modern Language.

We do not expect, generally, to see many signs of progress in our work during the summer; the winter is both seed time and harvest. During the past season, however, in nearly the whole of our field, there has been more than ordinary interest. In Hulakeuy, it appears to have become a fixed custom in the Armenian church, to have one service every Sabbath for the reading and explanation of the Scriptures, in the modern Armenian. The ecclesiastics have several times broken up these meetings, during the past three years; but the people have become persuaded that it is their right to read the Word of God in a language which they can understand, and they no longer heed the voice of their blind guides. The same thing has been commenced in two or three other places, but the priests interfere and stop it. Eight or ten years ago, the ecclesiastics burned all the Bibles and Testaments they could get hold of in the modern language, but now it seems likely to become a common practice to have them read in the churches. This is one object aimed at by us; and it is so reasonable, that the people cannot see why all the old Armenian books, which a majority of the priests even do not understand, should not give place to something which is intelligible. The ecclesiastics, however, understand very well that their pecuniary interests suffer in proportion to the increase of light and knowledge, and hence their opposition.

Our congregations, during the past few months, in the city and most of the out-stations, have been unusually good. There has been more than ordinary dis-

cussion and inquiry; for, as a general rule, the people being very busy and scattered during the summer, do not give much attention to spiritual things.

Evening Schools.

In one of the suburbs of the city, one or two of the members of the church have established an evening school for young men and boys, who work during the day. It was at their own request. The school numbers fifteen or twenty, and they are all, I think, Armenians. Some have just begun with the alphabet, and others can read a little. They are all supplied with our books, and all who can read devote their chief time to the New Testament. When this school was established, about a month ago, notice was given in the Armenian church that an evening school would be opened there, and the same evenings were selected that the Protestants had chosen. The first evening, as they were specially invited, our brethren went with their pupils, to let the young men see and choose for themselves which course of instruction they would prefer; and without exception, I think, they all decided to accept the Protestant rather than the priest for their teacher, as there was a chance of learning something with him. Their motives, I presume, are worldly,—the natural thirst after knowledge; but some degree of knowledge is essential to faith, and I feel quite confident, that after a little time, we shall begin to see some of these young men at our chapel.

In the centre of the city, several young men, heads of families, have employed the teacher of our boys' school, now a member of the seminary, to teach an evening school. This is one grade higher than the other school just mentioned, which is free. They meet to study Geography, Arithmetic, Astronomy, &c. Protestants and Armenians are together in it, and one is a teacher in one of the Armenian schools. Each session is opened with the reading of a

chapter from the Bible and prayer. These simple branches, which almost every child at home is familiar with, are scarcely if at all taught here, outside of the Protestant schools. All such movements are hopeful indications.

Geghi—Return of the Helper.

Our valued helper Bedros has this week returned from Geghi, where he has spent the last two years. He seems jaded and worn, and as he is not an educated man, I suppose he has about "preached out;" but he has done an excellent work there during these two years. Before he went there, the Protestants were self-taught, and their Protestantism was a very convenient sort of religion for selfish men. Their crude notions have now been greatly modified, their relations to the Armenians have been improved, a congregation of more than one hundred has grown up, and a good impulse has been given, not only in Geghi itself, but in the surrounding region. The Protestants have commenced preparations for building a large chapel, with the promise of a little aid from us. Two years ago, only one or two women and girls there, knew how to read; now, there are sixty. Men, women and children wept when Bedros and his family left. This we regard as a most hopeful and important field, but it is now left with no preacher within sixty miles, and we do not know when it will be supplied again.

Converted Soldier—Conversation with an Officer.

Bedros has given me an account of a soldier stationed in Geghi, whom he regards as a truly regenerated man. He began to converse with him more than a year ago, and the soldier seemed at once to be attracted. He used to visit Bedros privately, and have unfolded to him the plan of salvation through Christ.

A few weeks since, one of the lieutenants told a Protestant that the preacher had been making a Protestant

of one of his soldiers. This alarmed the Protestants, as soldiers in that region are more a terror than a protection. Shortly after, the lieutenant called on Bedros, for conversation. He inquired, "How do you succeed in making Protestants?" "It is not my business to make Protestants," replied Bedros. "But how many persons become Protestant here?" "That is something about which I do not concern myself at all, and about which I know little. Protestant is a mere name, of no value whatever, and it is no part of my business to increase the number of those who have that name." "What is your business, then?" "To preach the gospel." "Have any Turks become Protestant?" "I cannot say that they have become *Protestant*, but I have preached the gospel to Turks, and do preach it." "But are you not afraid to preach to Turks?" said the officer, becoming a good deal excited. Bedros replied, "I am not afraid of doing right. It is only for wrong doing that one should fear." "But by preaching to Turks, you oppose the Government. You deserve to be killed, and whoever shall kill you will be justified." Our brother answered, calmly, "Let nobody say I have been killed for theft, or lying, or any other bad deed; but for making known the gospel, I am ready to die. Yes, I *desire* it." The Turk was not prepared for such a response, and for a time he sat nodding his head, without saying a word. At last he inquired, "What does the gospel say, any way?" Bedros then began and declared the truth to him, as clearly and fully as he could, for the space of two hours, and they parted on good terms. This is a fair illustration of this helper's tact. We have no one else among us who can so thoroughly disarm opposition, by a faithful, personal application of the truth to Christians and Mohammedans. On leaving Geghi, Bedros called on the lieutenant to bid him good-by. The Turk laughingly said, "You have not cleared up that matter;

but go in peace." The poor private wept when his teacher left him among cruel and unsympathizing men. He is sure to be dreadfully persecuted if he "stands up for Jesus;" but he thinks he will not deny his newly found Saviour.

Day of Prayer for the American Board and the United States.

On Thursday of last week, — the day set apart for the communion, at the meeting of the Board in Springfield, — we invited our people here to observe the day with us, as a day of prayer for the Board, and our poor, stricken country.

We held three services. The attendance was good, almost every Protestant leaving his work to be present, and it was an interesting day to us all. Many fervent prayers were offered, and I think those present felt an increased sense of responsibility, in view of the straitened circumstances of the Board. We had just heard, by telegraph to Constantinople, that Washington was again besieged, and perhaps in the hands of the enemy. This dreadful war oppresses us with an almost constant weight of sadness, but we do not despair. God will yet bring forth our land, as gold purified by the fire.

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

Yoruba Mission.

THE Committee of the Church Missionary Society has issued a call for special prayer in behalf of the missionaries and Christians, and the people generally of Abbeokuta, West Africa, presenting the following statements in regard to the very trying and dangerous position in which they are placed.

The circumstances of our mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an iso-

lated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the king and chiefs to receive a British consul, has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now, in this endangered city, the following valuable missionaries, with the wives and children of some of them: — the Rev. H. Townsend, the Rev. G. F. Buhler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1,500 native Christians, of whom 500 are communicants.

Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

Travancore Mission—India.

The Church Missionary Intelligencer, for December, presents the following interesting extracts from letters recently received. Rev. H. Andrews wrote from Cottaram, August 29, 1862:

Out of two hundred candidates for baptism, I am now personally examining sixty-six, (all, but three, adults,) and although exhaustive, it is delightful work. The work among these poor slaves is now really indigenous; it sows itself. At this

moment a group of slaves on the Backwater have sent to keep a man at Pallam to learn thoroughly our elementary books, and then to return to teach the others, whom I have never seen. They are in treaty to buy a piece of ground, and show every symptom of earnestness.

Rev. J. Hawsworth wrote on the same day and from the same place :

Yesterday we had the great pleasure of admitting into the visible church of Christ a larger number of converts than has been baptized here at any time, so far as I am aware. Messrs. Schaffter and Lane, and my esteemed assistant clergyman, the Rev. K. Koshi, accompanied me to our last erected prayer-house at Chengalum. We found the place crowded, so that the first class of students from the college, and my own preparandi, had to stand outside. There were sixty-five candidates for baptism, all neatly clad, (so different from their former appearance), and their faces beamed with delight. After a brief address on our Master's command, "Go ye into all the world, and preach the gospel to every creature; baptizing them," &c., they were questioned, not only to ascertain their knowledge of scriptural truth, but also to ascertain, as far as possible, their apprehension of Christ as a living and present Saviour. Their answers were prompt, correct, and, at times, thrilling. To the question, Why is Christ gone to heaven? the reply, instant, unanimous, and self-interested, was, "He is gone to prepare a place for us!" Doubtful cases were carefully canvassed, especially by one who had visited them from hut to hut, and does so regularly, who knows them individually, is energetic in proclaiming the glad tidings, and who was himself, not very long since, a sort of Saul of Tarsus, yet rather a publican than a Pharisee, fierce, reckless, and dreaded, until won over by means of one whose gentle, loving zeal attracted many, until he was called up higher a few months ago. Some strangers were present; they came to request that a prayer-house might be put up in their neighborhood, as twelve families wished to place themselves under instruction; they also requested that some one might be sent to another neighborhood, where there are many who have heard a little, and wish to hear more of this way! As several have been under instruction for some time past in an adjoining village, I may perhaps be permitted to report another baptism this next week.

North-west America—Interesting Journey.

In a recent "Church Missionary Paper," a letter is published from Rev. W. W. Kirby, one of the missionaries in North-west Amer-

ica, giving account of a summer journey, in which, it is said, he went further north than any missionary had ever been before. He writes:

Our good Bishop expressed a desire that I should visit, as early as possible, some spot where the light of divine truth had not yet reached; and being very anxious to testify my gratitude for the many favors I have received from him, I resolved to visit the Yoncon, the very first opportunity that I had. I went accordingly in a small canoe, paddled by two Christian Indians. We followed the ice down the River Mackenzie, staying awhile with Indians wherever we saw them encamped, and remaining three or four days at each of the forts along the route. At Fort Norman, according to appointment, my catechist met me with his little band from Bear Lake, and a very happy time I spent with them. When near to Good Hope, I met Mr. Grellier (the Roman Catholic priest). There were not many Indians at the Fort, but most of those present attended my services, and appeared glad of my visit. The opposing ones were very bitter, but they left the day after my arrival. A few days after leaving there, I had the honor of being the first missionary on this continent to erect the standard of the Cross within the Arctic regions, for on coming up to a band of Indians, I determined to spend the remainder of the day and all night with them, to tell of "Christ and him crucified." They were much delighted, poor creatures, at the glad tidings I had brought to them, and affected me not a little by their kind and earnest entreaties that I would not venture further, lest mischief should befall me from the Eskimo, of whom they appeared much afraid. I told them of my trust in God, and of my willingness, if needs be, to die in His cause; and then reminded them that by not even "counting my life dear unto myself," I gave them the greatest proof possible of my desire that both they and their countrymen might be saved. This silenced, but did not satisfy them; for one man, who could speak a little Eskimo, at once volunteered to accompany us to Peel's River without fee or reward, which he most kindly did. The next day we came to another camp of about forty Indians, where I also remained a long time, and where the same results attended my visit, even to another Indian, who could also speak Eskimo, offering to accompany us. His services were also gladly accepted, and very thankful did I afterwards feel that they had come; indeed, if they had not, I much fear for the consequences. May God bless them, wherever they may now be, for their kindness and faithfulness!

We had now three canoes, and went

gliding along down the widening current till we came near to Point Separation: there we met the first party of Eskimo; and, shortly after those, three or four other parties, all of whom were exceedingly troublesome, and even dangerous. They appeared friendly at first, until they got us pretty well in their power, and then they tried to steal every thing that we had. But by the ability of the two Indians to speak to them, and the firmness and decision of all of us, I lost nothing save my shoes and stockings, and a few things of that kind. They were well armed with deadly looking knives, spears, and arrows; but the Indians being four in number, and with a gun each, they did not offer any personal violence.

We were now within a day and a half of the Arctic Sea; and much as I longed to push to it, we did not think it either wise or prudent to venture further with so small a party: we therefore hastened to Peel's River, where I found a very large party of Loucheux Indians waiting to see me. They received me very cordially, and listened most attentively and thankfully to the story of the Cross. There were also forty or fifty Eskimo present, but from want of an efficient interpreter I fear they did not learn much. They were, however, very obedient, and manifested a desire to know all they could, by attending even the Indian services. There I left my canoe, and wishing my poor faithful Indians good-by, and taking two others who knew the way, walked over the Rocky Mountains to Lapierre's House. This part of the journey tried me very much, for I am really unable to endure the fatigue of walking far. But it was not the distance that wearied me (it being only about one hundred miles) so much as the badness of the walking, and the myriads of mosquitos which tormented me day and night; for I had no tent to sleep in, it being too heavy to carry across; so that from Peel's River to the Yoncon and back (six weeks' journey) I just rolled myself in my blanket and slept through fine or rain. And from the day I left home to my return, I never either slept in a bed or without my clothes. There was, however, no great hardship in this, nor do I wish to produce that impression on your minds. I wish only to relate our mode of traveling here.

The poor Indians crowded upon me here from morning to night. But, correctly speaking, there was "no night there," nor yet at Peel's River, and often, with deep interest, did I watch the course of the sun throughout the whole twenty-four hours. After remaining there eight or nine days, a boat came up from the Yoncon with furs, by which I went down on its return. Four or five days of drifting and rowing down the swift current of the Porcupine

River brought us to the Fort, which we reached early in the morning of the 6th of July. It is situated about two miles above the confluence of the Porcupine and Yoncon Rivers, on the bank of the latter, whence it derives its name. There were about five hundred Indians present, all of whom were much surprised, but very glad to see me there. Mr. Lockhart, the gentleman in charge, gave me a hearty welcome, and, in a very kind and appropriate address, introduced me to the Indians. They are a bold, turbulent, and cruel race, resembling far more nearly the worst of the Plain tribes, than the quiet Chipewyans of the Mackenzie Valley. Medicine men have great authority among them. Murders are very common, and almost every one of them has several wives. I commenced my labors among them with much fear and trembling, but confidently looking to God for help and strength, and cannot doubt that both were abundantly given. After the first service, the principal chief made a long speech, full of good sense and shrewd remark, and all in favor of me and my message. His influence over the other Indians is all-powerful, so that my course was at once clear; and, with a heart swelling with gratitude to God, I set to work in earnest to make the most of my golden opportunity. Three times a day we had service all together outside, and the times between were occupied by their coming to my room, in regular divisions, for conversation, more special instruction, and to learn the Ten Commandments, a hymn and prayer that I had translated for them. The hymn they soon knew, and in a day or two could all sing it very nicely, as well as repeat pretty well the prayer, which was a reflection of it.

And to the honor of God's grace I must declare, that so greatly did he bless these simple services to them, that, before I left, the medicine men openly renounced their craft, murderers confessed their crimes, polygamists gave up their wives, and mothers told of their having killed their own children, till it sickened one to hear, and then all begged for pardon and for grace. Oh, it was a goodly sight to see that vast number, none of whom had ever bent a knee before in prayer, now kneeling daily before God's footstool in supplication and praise! I was in an ecstasy of pleasure the whole time; and even now, much as I dread the mountains, I am really longing for May to return, that I may go again to see whether the good work was permanent or not. The Fort, I imagine, is not more than five or six hundred miles from Behring's Straits, as a small party from there were present. Delighted should I have been to return with them, but time would not permit. However, if they were enabled to take back the

precious truths they received to their friends and relatives, the glorious gospel will have, soon, its mighty way in that direction, across the whole continent.

I reached home on the 29th of August, thankful to find all well, and grateful for the journeying mercies I had experienced.

LONDON MISSIONARY SOCIETY.

Tientsin—North China.

THE following extract from a letter from Rev. J. Leeds, published in the *Missionary Magazine*, serves to confirm the favorable opinions of our own missionary, Mr. Blodget, respecting Tientsin, and the north-east portion of the Chinese Empire, as a field for missionary effort. The letter is dated July, 1862.

It is hardly possible to imagine a position more important than the one which our Society has recently begun to occupy in Tientsin. You have repeatedly had glowing accounts of this and that station, occupied by honored brethren, who have, with pardonable warmth, looked upon their own sphere as having the foremost claim upon the sympathies of the Church; but I can only say that we recognize ours as second to none except the capital itself. And while it is no small addition to the advantages of our position that we are so near and so favorably placed for entering that great city, it is cause for gratitude that we have been at length permitted to enter these Northern Provinces, that the

great commercial centre of the North—the port of the capital—is open to us, and that we can prosecute our work here with as much safety and comfort as in any large town in England. I cannot tell you with what delight I have watched, day after day, since our arrival, the audiences gathered at our chapel at the East Gate and elsewhere. The number of people present, though often large, has been their least encouraging feature. We seem to have found here something more like a welcome than has met us anywhere else in China; for I think it may safely be said that nowhere, within so short a period of labor, have there been so many hopeful indications of success. It is little more than a year since your missionaries were first allowed to preach in Tientsin, and there are now, as you know, three infant churches already formed—that is, one in connection with each of the missions, and more than twenty natives have been baptized. Better still, several of these give good promise of speedily becoming most efficient preachers, and are at present engaged in preparatory studies. Add to this, the fact that there are not wanting signs that the truth is silently making its way in several places where your missionaries have as yet been able only to make *passing visits*, and that there is nothing in the disposition of the people to prevent our preaching Jesus throughout the length and breadth of the province, and I think you will agree with me that the prospect before us is such as any young missionary might rejoice in.

MISCELLANIES.

GRATEFUL REJOICING.

Upon learning of the appointment of new missionaries for the field in which he is so deeply interested, in North China, Mr. Blodget wrote from Tientsin, April 28: "I need not tell you how much rejoiced I was to hear that two missionaries are appointed to join me here. My prayers have now been answered. The desire of my heart is given to me. Two years ago, in the harbor of Kanagawa, there were, with others, two ships, one an American vessel bound to California, the other an English vessel, a transport ship, bound for the fleet in the north of China. I was broken down in health. My friends advised a return home. In the one vessel, I should soon be among friends in my own native land, and in the bosom of my family. In the other, I should go forth, ill, among entire stran-

gers, to a war, no one then knew how extensive or how protracted. I thought it was right to cast myself on God and go forward, trusting in him, and praying my way to the establishment of a mission in the North of China. And how has he answered my prayer, fulfilled my desires, raised me up friends among strangers, proved to me that his people of every nation are one people—one dear fold—loving all who bear the name of Christ, and helping each other in trouble and adversity. How has he made the way plain before me, giving me a measure of success in gathering members to the church beyond my fondest hopes, and enabling me to traverse these fields white to the harvest, and behold the places where the church of Christ shall hereafter grow and flourish! How has he held me up in sickness and loneliness, still

supporting me when hope almost died, and now giving me the pledge that the churches which sent me forth will aid to send many laborers into this great harvest field! I this day acknowledge his goodness and record his faithfulness. He has been a covenant-keeping God, with a most unfaithful and unworthy servant; and I call upon my soul to bless and praise his holy name."

ARROGANCE OF PAPAL PRIESTS IN CEYLON.

Mr. Bates, of the Chavagacherry station, writes, September 28, respecting a portion of his field: "At Usan there is a large society of Roman Catholics. During the last few months there has been quite a stir among them. The priest seems to have gone a little too far, though there appears to be almost no limit to the power of these priests in this country. They punish the people at their pleasure, and even the proudest of their deluded followers submit to the most degrading penalties. One couple were so daring as to be married by a civil magistrate, rather than by 'his reverence.' He yoked them together, and fastening them to a plow, made one of his servants drive them around the yard in the presence of the congregation. Some of his flock visited the house of a relative who was under the censure of the church, merely to congratulate him on his recent marriage. The priest sentenced them all to pay heavy fines, and one who was his elder, or sub-priest, was condemned, in addition, to wear 'the crown of thorns' in church, on the Sabbath. A child in its mother's arms disturbed his service, and he sent out for his ferule, and one of his servants feruled the mother before all the people. He went farther, and taking the law into his own hands, divorced two women from their husbands and married them to two other men. This involved property to which a man of influence in the village, who was half a Protestant before, was heir, and he proposes to carry it into court. Under this English heathen Government the priest will probably be acquitted, but it will help to open the eyes of the people.

"For some weeks, some of the condemned refused to submit to their sen-

tences, and one or two yet hold out. The old priest saw he had gone too far, and by establishing a school, with a relative of one of the obstinate ones as teacher, and by refusing to take the fines of one or two 'on account of their poverty,' he is trying to regain his power."

GENEROUS AID TO THE ZULU MISSION.

The following instances of Christian liberality towards the missionaries of the American Board among the Zulus, from persons of other Christian denominations and of other lands, are well worthy of grateful recognition. Mr. Ireland, of the mission, wrote October 3: "You will rejoice to learn that the Lord is putting it into the hearts of his servants, in different parts of South Africa, to aid us during this season of severe trial in our beloved country. Only last week, I received a letter from the minister of the Dutch Reformed Church in Pietermaritzburg, (the same church of which Mr. Lindley was formerly the pastor,) inclosing a check for £10 from the ladies of that church, as a token of their Christian sympathy and co-operation in the missionary cause. Considering the proverbial prejudice felt by the Dutch in this Colony respecting the missionary enterprise, we regard this as a most gratifying evidence of progress. By the previous steamer, the last of August, I received a very warm, brotherly letter from one of the French missionaries, of the Paris Missionary Society, in Basutu Land, with a draft on Cape Town for £21; a donation to this, by the individual members, male and female, of that mission."

DONATION FROM AUSTRALIA.

A liberal contribution has been made at Hobart Town, Australia, to aid the work of our missionaries in Turkey. In May last, Rev. J. K. Tucker, deputation to Australia from the British and Foreign Bible Society, delivered a lecture in Hobart Town, on the subject of Christianity in Turkey; and the labors and successes, specially, of American missionaries there. At the close of the lecture a collection was taken, and a list of subscriptions read, amounting in all to £134 2s.; about \$670.

The Melbourne Christian Times says, of closing exercises on the occasion :

"The Rev. G. Clarke referred to the interesting lecture which had been delivered by Mr. Tucker, and the desire which he was sure would actuate them to thank him for his services. In the course of his remarks, he urged the duty of prayer on the part of British Christians for their American brethren, and he concluded by moving the following resolution: 'That the meeting thanks the Rev. J. K. Tucker for his interesting address on Protestant Missions in Turkey—and desires to express the sympathy and sorrow of Christians in Tasmania for their American brethren in the great trials and difficulties of their position.' (Cheers.)

"The Hon. the Speaker of the House of Assembly seconded, and the Rev. Mr. Watson supported the resolution.

"Put and passed—the Mayor expressing his concurrence in the resolution, and the gratification he had experienced in the able lecture to which they had listened."

THE FAMILY SUBSCRIPTION.

On the last page of a circular sent to pastors from the Missionary House, sometime since, there was the form of a Family Subscription, designed to receive the name of each member of a family, with the sum which each would pay, monthly or yearly, to the American Board. The pastor of a small church in one of the New England States, — a church which was a few years since, if it be not now, aided by the Domestic Missionary Society of the State, — has sent a statement of the results of a trial, in a few instances, of this mode of effort. His statements serve to show that *small* churches may much increase their contributions. Will not others try his plan? He writes:

"Brother F., of S., first tried the plan, (somewhat abridging the form you recommend,) in collecting for home missions, which resulted, I believe, in an increase upon the former collections of about one-half. I then had some blanks prepared, and used them for the same object, and instead of from twenty to twenty-five dol-

lars, the usual sum contributed, I raised \$44.50.

"In September I followed the same plan for foreign missions, and instead of from fifteen to twenty dollars usually contributed, (as I am informed, for this was my first collection for the Board,) we raised \$27.

"I have thus far performed the labor of collecting, myself. I fill out the blanks, and present one to each family. If they hesitate about giving, I briefly explain the matter, and say a *few words*, to make the impression, if possible, that 'it is more blessed to give than to receive,' and leave them, promising to call again or send soon.

"I have sometimes met with something like the following remarks. 'Your plan is a very *shrewd* one. Who wants to give back the paper with nothing on it? Then you don't let us know how much *others* give, but throw us upon our own generosity; — your plan is very *shrewd*.' But none dare charge it with dishonesty. It is open and fair, and I regard it as one of its best features, that it does leave each one to *act for himself*. I find the *children* love to see their names upon the paper, with their small sums."

TWO LETTERS TO THE TREASURER.

Dear Sir,—Accept *new year's extra* \$5, from one who loves his country *much*, but *Christ* more, to help on the work of the Board. Wife and I put \$— into the general contribution here, not yet *sent*. We dare not stop thus. The *Appeal*, and *Mills's alabaster box sermon*, impels me to send this bill of United States currency. May it never be dishonored, nor our flag struck to treason, nor the *banner of our blessed Lord* forsaken by a *Christian*!

S—, Conn., January 6, 1863.

Dear Sir,—Yesterday our treasurer reported \$25.89 to you, for your present year, which is \$2.11 less than our collection for you last year. I hasten to add \$2.11 to make it as *much* as last year, and also \$8.40, which is thirty per cent. on \$28, to make it as *good* as last year.

B—, Mass., January 6, 1863.

DISTRICT SECRETARY IN CENTRAL AND WESTERN NEW YORK.

The Rev. CHARLES P. BUSH has been appointed, by the Prudential Committee, District Secretary of the Board for Central and Western New York. He has entered upon the duties of his office, making Rochester his place of residence, and will, it is believed, commend himself to the favorable regard and co-operation of pastors and churches in his important work.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, A lady,	2 00
Portland, A friend, wh. cons. Rev.	
GEORGE L. WALKER an H. M.	50 00
Standish, Ch.	4 79—56 79
Kennebec co. Conf. of chs.	
Augusta, South ch. and par. (of	
wh. to cons. OLIVER O. HOWARD	
an H. M. 100)	296 00
Richmond, A friend,	10 00—306 00
Lincoln co. Aux. So.	
Boothbay, N. Foster,	2 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch. 100; 1st	
par. ch. 39;	139 00
Brewer, Cong. ch. and so.	24 45
Dedham, do.	31 86—195 31
	560 10
Belfast, 1st cong. ch. and so.	25 00
Bucksport, 1st do. m. c.	50 00
East Machias, m. c.	14 00
Eastport, Central cong. ch. m. c.	25 00
Milltown, Cong. ch. and so.	53 00
Searsport, 1st do.	48 00—945 00
	805 10

Legacies.—Bucksport, Miss Lydia Buck,
by Henry Darling, Ex'r,

250 00
1,035 10

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Nelson, Cong. ch. and so.	10 75
Winchester, do.	81 15—91 90
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Fem. miss. so.	20 79
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Milford, Friends,	12 96
Nashua, Union service at Pearl st.	
ch.	54 67
New Ipswich, Indiv.	2 00—69 63
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. wh. cons.	
GEORGE W. WILCOMB an H. M. 103 00	
Derry, 1st cong. ch. and so.	70 00
Exeter, Cong. ch. and so. m. c.	8 36
Hampton, Cong. ch. and so.	41 81—229 17
Stratford Conf. of chs. E. J. Lane, Tr.	
Laconia, Rev. Dr. Young, 10; Mrs.	
Young, 5;	15 00
	419 49

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, Mrs. Martha K. Miller	
wh. cons. Miss FRANCES A.	
RAYMOND, of Fond du Lac,	
Wis., an H. M. 100; M. S. 2;	

cong. ch. and so. 102,50; East, a	
wayward one, 6;	210 50
Bridport, Cong. ch. and so.	10 50
Corwall, do.	15 00—236 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Daniel French, prepay-	
ment of legacy, in part,	500 00
St. Johnsbury, 3d cong. ch. m. c.	45 53—548 53
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, J. Lyman,	7 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Post Mills, J. Pratt,	10 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. 4,52; Rev. J.	
Fraser, 2;	6 52
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard, 5;	
cong. ch. bal. 13,50;	18 50
Clarendon, m. c.	7 51
Rutland, m. c.	32 55—58 56
Windsor co. Aux. So. J. Steele, Tr.	
Hartford, m. c.	35 00
Weathersfield, East, Capt. Jarvis,	50 00—85 00
	951 61
Iceland Pond, Cong. ch. and so.	3 00
Rupert, do.	20 20—23 20
	974 81

Legacies.—Lower Waterford, Alastheira
Cheney, by F. R. Carpenter, Ex'r,

150 00
1,124 81

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, Cong. ch. and so.	30 50
Yarmouth, do. m. c.	29 19—59 69
Berkshire co. Aux. So. H. G. Davis, Tr.	
Stockbridge, Cong. ch. and so. m. c.	
41,30; Mrs. C. S. De Forest, a thank-	
off's, 9;	50 30
Boston, (Of wh. fr. a friend, 1)	337 91
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union evan. ch.	
and so.	16 00
Essex co.	
Andover, A friend, 10; North par.	
Trin. cong. ch. 6;	16 00
Lawrence, Central cong. ch. wh.	
cons. JOHN L. COOK an H. M. 106 34	
Lynn, Central cong. ch. and so. m. c. 26 26	
North Beverly, Cong. ch.	4 00
Salem, Tab. ch. and so. m. c.	18 92
Wenham, Cong. ch. m. c.	55—173 07
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Springfield, Mrs. Mary C. Bemis, to	
cons. WILLIAM L. BEMIS an H. M.	100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock,	10 00
East Hampton, Payson ch. 242,58;	
m. c. 80,39;	323 97
Enfield, Cong. ch. and so. (of wh.	
fr. Leonard Woods, wh. with	
prev. dona. cons. HELEN F.	
PARISH and DANIEL B. GIL-	
LETT, Jun. H. M. 150; Edward	
Smith to cons. Mrs. LORAIN E.	
SMITH an H. M. 150; Rufus D.	
Woods to cons. FRANCIS FEL-	
LOWES, of Hartford, Ct. an H.	
M. 100;)	600 00
Prescott, Cong. ch. and so.	8 25
South Hadley Falls, 1st do.	20 00—962 29
Middlesex co. North.	
Boxboro', Evan. cong. ch.	5 50
Fitchburg, Calv. cong. ch. m. c.	
25; a friend, 10;	35 00
Townsend, Ch. and so.	1 02—41 50
Middlesex co.	
Auburndale, Cong. ch. and so.	
1,106,25; m. c. 132,62;	1,238 87
Cambridgeport, Cong. ch. m. c.	28 53
East Cambridge, Evan. cong. ch.	
and so. m. c.	10 23
Holliston, 1st cong. ch. and so. to	
cons. Rev. JOSHUA T. TUCKER	
an H. M.	133 17
Lowell, John st. ch.	8 60

Malden, Trin. so. la. benev. so. wh. with prev. dona. cons. Mrs. ELIZA B. BALL and H. M.	40 00
North Chelmsford, A friend,	5 10
Reading, Old South ch. and so.	78 69
West Cambridge, A friend,	5 00
Woburn, "Ease quam videri,"	10 60-1,556 49
Norfolk co.	
East Medway, 1st ch. m. c.	8 00
Roxbury, Eliot ch. and so. m. c. 10, 7. Vine st. ch. m. c. 32 32	42 39
West Roxbury, Evan. cong. ch. and so. m. c.	35 33-85 73
Old Colony Aux. So.	
Cohasset, 3d cong. ch. and so.	50 00
Plymouth co.	
Marshfield, 1st cong. ch.	11 37
Taunton and vic.	
Fall River, Central cong. ch. and so.	1,388 53
Freeclown, A. G. D.	2 60
Raynham, 1st cong. ch. T. Dean, deo'd.	25 00-1,395 53
Worcester co. North, C. Sanderson, Tr. Hubbardston, AMASA G. DAVIS, wh. with prev. dona. cons. him an H. M.	25 00
Worcester co. Central Asso. W. K. Hopper, Tr.	70 00
Clinton, 1st evan. ch. and so.	34 00
Holden,	71 00
Worcester, Union ch. for Microne-sia m.	30 00-205 00
Worcester co. South, W. C. Capron, Tr. East Douglas, Cong. ch. and so.	70 00
Uxbridge, 1st evan. cong. ch. wh. cons. Mrs. ARISPY F. LACKY an H. M.	100 00-170 00

Chelsea, Winnisimmet ch. and so. m. c. 75,8; Broadway ch. and so. m. c. 25;	100 80
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Legacies.—Warren, William H. Arnold, by J. F. Hitchcock, Ex'r,	500 00
	5,339 60

CONNECTICUT.

Fairfield co. East, Aux. So.	
Bethel, Cong. ch. and so.	30 01
Monroe, Cong. ch.	50 00
Newtown, do.	25 03-105 04
Fairfield co. West, Aux. So. C. Marvin, Tr. Easton, Cong. ch. and so.	3 00
Greenfield Hill, do.	48 00
North Greenwich, Cong. ch. gent. 31,0; la. 51; m. c. 23;	106 50
Norwalk, 1st do. 104; m. c. 30;	134 01
Weston, Cong. ch. and so.	23 00
Wilton, do.	113 00-471 50
Hartford co. Aux. So. A. G. Hammond, Agent.	
Bloomfield, Cong. ch. and so.	40 00
Bristol, La. asso.	45 37
Farmington, R. L. Hills,	20 00
Glastenbury, Gent 373.25; la. to cons. Mrs. A. C. CHESBROUGH an H. M. 114.25; m. c. 109.08; Mrs. A. Hawes for sem. at Abcib, Syria, 5;	600 58
Plainville, Cong. ch.	190 00
Wethersfield, 1st ch.	5 00
Windoor Locks, Cong. ch. and so.	81 03
Unionville, Rev. James A. Smith and Mrs. Mary A. Smith, to cons. Mrs. MARY A. SMITH an H. M. 100 00	
Hartford, North ch. 282; Centre ch. 22; m. c. 5,15; Pearl st. ch. 2;	311 15-1,323 10
Hartford co. South, Aux. So. H. S. Ward, Tr. East Glastenbury, La. asso.	11 50
Mt. detown, M. T. Landpear,	4 00
Westfield, Gent. and la. 23; m. c. 7,60;	30 60-46 10
Litchfield co. Aux. So. G. C. Woodruff, Tr. Hitchcocksville, Cong. ch.	23 75
North Cornwall, Benev. so. wh. with prev. dona. cons. NATHAN HART, Jr. an H. M.	50 00

Roxbury, Cong. ch. and so.	24 00
Warren, do.	20 00
Winsted, 1st do.	70 00-157 75
Middlesex Asso. J. Marvin, Tr.	
Chester, Gent. and la. 33; m. c. 51; less exc. 20c;	89 80
East Haddam, 1st cong. ch. gent. 16,87; la. 18,82; m. c. 32,31;	68 00
Killingworth, Ch. and so. gent. 10,38; la. 20,68; m. c. 17,16; less exc. 12c; wh. with prev. dona. c. ns. HENRY HULL an H. M.	48 20-205 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Centre ch. 35; a member of do. 5; James F. Dickerman to cons. Mrs. JULIA A. DICKERMAN an H. M. 100; Mrs. W. H. (of wh. for Mrs. Bridgman's sch. 5;) 10; North ch. 109; Chapel st. ch. 282,10; College st. ch. 9,84; Yale college ch. m. c. 3,50; Davenport ch. m. c. 3,10; South ch. m. c. 5,51;	780 53
New Haven co. East, F. T. Jarman, Agent.	
Branford, Cong. ch.	57 83
Clinton, do.	74 22
Fairhaven, 2d do.	10 51
Meriden, Central cong. ch.	32 35-174 90
New Haven co. West Consu. W. Atwater, Tr.	
Milford, 1st cong. ch.	179 00
Mount Carmel, Cong. so.	41 53
New Haven 3d do.	99 00
Woodbridge, Gent. asso.	46 92-335 42
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Tra. Bozrah, New Concord, col. 15,83; Fitchville, do. 36,84; Bozrah-ville, friends to cons. Miss ANGELINE M. LEE an H. M. 100;	152 69
Griswold, Jewett City, an indiv. 8; 1st ch. 52;	60 00
New London, 2d cong. ch. and so. m. c.	57 70
Norwich, Broadway ch. m. c. 56,70; la. 10,16; 1st so. 22,76; m. c. 33,49; 2d so. (of wh. fr. Mr. and Mrs. Eben Learned to cons. S. T. HOLBROOK an H. M. 115; David Smith to cons. JAMES D. MOWEY an H. M. 100; friends, to cons. WILLIAM S. HUBBELL, of North Stonington, an H. M. 160.) 669,00; m. c. 30,24;	1,021 21-1,291 58
Tolland co. Aux. So. E. B. Preston, Tr. Mansfield, 2d ecc. so.	29 00
South Coventry, Village ch. and so. 40 00-49 00	
Windham co. Aux. So. G. Daniels, Tr. Canterbury, Cong. ch. and so. 56,13; m. c. 17,97; wh. with prev. dona. cons. THOMAS G. CLARK an H. M.	68 10
Killingly, West, Cong. ch. and so. gent. 133,74; la. 45,99; m. c. 73,46; wh. cons. HENRIAH L. DANIELSON, WILLIAM C. BACON, and HENRY F. HYDE, H. M.; Dayville, cong. ch. 24,45; South cong. ch. 1;	282 64
Plainfield, 1st cong. ch. 37,98; m. c. 16,38;	56 38
Thompson, Cong. ch. and so. gent. 70,75; la. 97 23; (of wh. to cons. Mrs. THOMAS ELLIOTT an H. M. 10.)	160 00
Woodstock, East, Cong. ch. 35; West, cong. ch. 2,50; Mrs. G. B. 1;	38 50-413 60

Legacies.—Greenfield Hill, Miss Abigail Sherwood,	5,385 58
	50 00
	5,435 58

RHODE ISLAND.

East Providence, Cong. ch.	30 00
Providence, R. K. Whiteley, 10;	
High st. cong. ch. 61 96; Richmond st. cong. ch. 19,82;	91 78-111 78

NEW YORK.

Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. ch. 538,93; less exc. 1,53	537 48
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Brookport, Mrs. R. Benedict and fam.	15 00
Canags, Pres. ch.	23 00
Seneca Falls, do.	72 23
	109 23
Ded. ex.	19—109 04
Monroe co. and vic. William Alling, Agent.	
Bergen, Stone ch.	6 43
Roxester, Central pres. ch. m. c. 127 37—133 80	
Monroe co. and vic. E. Ely, Agent.	
Bergen, Cong. ch.	21 25
E. Avon, Pres. ch.	15 67
Ogden, 1st do.	20 30—57 22
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. students of Union theol. sem. m. c. 14,64; Samuel C. Hills, 50; Jeremiah Baker and James A. Webb, wh. with prev. dona. cons. JAMES A. WEBB H. M. 80; H. T. Morgan, 100; B. W. Merriam, 100; Amrose K. Ely, 200.)	926 87
Oneida co. Aux. So. J. E. Warner, Tr.	
Vernon, Mt. Vernon pres. so.	33 00
	1,857 41
Angelica, Pres. ch.	30 00
Big Flatts, do.	25 00
Canterbury, do.	10 00
Cazenovia, 1st do.	10 00
Champlain, 1st pres. and cong. ch. 93,15; less exc. 50c.	94 65
Collamer, Mrs. P. P. Smith,	5 00
Cooperstown and vic., Fem. miss. so.	15 00
Coventry, Mrs. E. A. Hoyt,	28 75
Crown Point, 1st cong. ch.	16 00
Danby, Cent. so.	15 60
Dundee, Pres. ch.	10 00
East Bloomfield, Cong. ch. and so.	70 21
Eddytown, Coll. bal. 1; Mrs. Hester Ayres, 12;	13 00
Griffith's Mills, Cong. ch.	6 00
Homer, do.	35 00
Hudson, 1st pres. ch. m. c. 72; fem. miss. asso. 31	103 00
Ithaca, Pres. ch.	61 42
Jefferson, do.	11 58
Miller's Place, m. c.	30 00
Niagara Falls, 1st pres. ch. 108,72; less exc. 51c.	108 21
Otisco, Mrs. O. S. Frisbee,	10 00
Palmyra, 1st pres. ch.	67 75
South Lansing, Miss Ann Bysher,	10 00
South Wales, Cong. ch.	4 00
Stamford, Pres. ch.	12 50
Sinclairville, Miss S. P.	5 00
Troy, C. W.	1 00
Waverly, Pres. ch.	25 00
West Bloomfield, Cong. ch.	10 00
Whitney's Point, H. Squire,	20 00—882 78

Legacies.—Brooklyn, Elijah Withington, by Rev. S. S. Jocelyn and John B. Coleman, Ex'rs,

100 00
2,740 19

NEW JERSEY.

Belvidere, 2d pres. ch. m. c. cons.	
GEORGE RONEY an H. M.	100 00
Beverly, Pres. ch.	21 66
Newark, J. Haines, 30; South Park pres. ch. m. c. 35,61	63 64
Orange, J. C. Bailey,	5 00
Parapony, Brick pres. ch.	100 00
South Orange, Pres. ch.	155 84
Woodbridge, M. H. Strale,	5 00—451 14

PENNSYLVANIA.

By Samuel Work, Agent.	
Hartsville, Neshaing ch. J. L.	6 00
Philadelphia, J. D. L. (of wh. few Bebek student, 6;) 18; Calvary	

ch. m. c. 91,37; Taber miss. 5,47;	115 84—121 84
Bethany, Pres. ch.	13 00
Montrose, do	10 90
Muncy, Two friends,	2 00
Wellsburgh, 1st pres. ch.	7 64—33 54

Legacies.—Pleasant Mount, Asa Smith, by Wm. Wright, Ex'rs.	250 00
	405 38

DELAWARE.

St. George's ch.	50 00
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DISTRICT OF COLUMBIA.

Georgetown, Jno. Darby,	20 00
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OHIO.

By G. L. Weed, Tr.	
Canal Dover, Pres. ch. m. c.	1 00
Cincinnati, Rev. B. P. Aydelott, D. D., wh. cons. DAVID B. AYDELOTT an H. M. 100; 3d pres. ch. m. c. 5;	105 00
College Hill, Pres. ch. m. c.	5 93
Lebanon, Cong. ch. wh. and prev. dona. cons. Rev. JOHN FRANCIS SMITH an H. M.	30 00
Morrow, Pres. ch. m. c.	2 00
New Philadelphia, Pres. ch. m. c.	2 00
Walnut Hills, A friend, prepayment of a legacy wh. cons. EDWARD D. HOLTON, H. H. CAMP, PHILETUS C. HALE, SILAS CHAPMAN, Rev. BERNARD KING, Rev. LEBWELN J. EVANS, Mrs. MIRIAM R. EARNSHAW, WILLIAM M. POMEROY, HART LEAVITT, Rev. LUTHER CLAPP, Rev. HORACE RUSHNELL, Jr., CRYLON HUDSON, H. M. 1,000; Lane sem. ch. m. c. 15;	1,615 00—1,600 93
Ashtabula, 1st pres. ch. m. c.	8 55
Belpre, Cong. ch. 18,50; less exc. etc.;	18 30
Cincinnati, H. P. Hopkins, 10; J. Webb, Jr. 1;	11 00
Defiance, 1st pres. ch.	5 10
Farmington, R. Page,	2 00
Granville, Cong. ch. and so. 113,10; G. B. and C. T. A. Johnson, which and prev. dona. cons. Mrs. CHARLOTTE W. AYDELOTT, of Cincinnati, an H. M. 50;	163 10
Greenwich, T. L. Mead,	10 00
Hudson, Cong. ch. 55,75; m. c. 14,25; 70 00	
Kelloggsville, F. S.	3 60
Marietta, 1st cong. ch. and so. coll. and m. c.	124 38
Oberlin, H. Virts,	10 00
Rootstown, Gad Case,	100 00
Southington, "A friend of Jesus,"	6 40
Willoughby, L. Lloyd,	10 10
Windham, m. c.	6 00—547 43

Legacies.—Cleveland, Elisha Taylor, by Mrs. Elizabeth E. Taylor, Ex'rs,	215 35
	1,923 71

INDIANA.

By G. L. Weed, Agent.	
Allensville and Jacksonville, Unity pres. ch.	10 00
Bloomington, Pres. ch.	9 40
LaFayette, 2d do.	137 40
Mishawaka, Pres. ch. m. c.	3 50
North Madison, A. F. 75c.; Sharon ch. 25c.;	1 00
Rob Roy, Pres. ch.	6 65
Williamsport, do. m. c. 3,25; C. Newell, 10;	13 25—181 20
Greencastle, 1st pres. ch. m. c.	25 00
Indianapolis, 2d do. bal. 5,75; m. c. 25,17; 4th pres. ch. 3,45;	25 37—60 37

241 57

ILLINOIS.

Belvidere, Pres. ch.	73 00
Bunker Hill, Cong. ch.	25 00
Carlinville, Pres. ch. m. c.	30 00
Chicago, Edwards pres. ch.	27 30
Galesburg, 1st cong. ch.	15 43
Hamilton, Cong. ch. m. c.	5 00
Howard, 1st cong. ch.	4 00
Jersey, Pres. ch.	4 00
Lawrence, do.	5 75
Nova, Cong. ch.	22 75
Princeton, Young people's miss. so.	10 00
Rushville, Pres. ch. m. c.	7 12
Tolona, W. Kettle,	10 00
Verden, Mrs. E. C. Calvert, 3; Rev.	
W. L. Tarbet, 2;	5 00
Warsaw, Pres. ch.	10 00
Woodburn, Cong. ch. 7; B. E. Tomp-	
kins, 25;	32 00—286 34

MICHIGAN.

By J. S. Farrand.	
Detroit, 1st pres. ch. 190, 87; Jas.	
W. FARRELL, which with other	
donors from 1st pres. ch. cons.	
him an H. M. 50;	240 87
Grand Haven, Rev. D. M. Cooper,	37 00
Mt. Clemens, 1st pres. ch.	18 00
Paw Paw, do.	15 00
	310 87
Ded. bad bill,	3 00—307 87
Ann Arbor, D. MCINTIRE, wh. cons.	
him an H. M. 100; 1st pres. ch. to	
cons. WILLIAM R. MARTIN an H.	
M. 100, 65; less exc. 65c.;	200 00
Battle Creek, Pres. ch. which cons.	
Rev. EVAN L. DAVIES an H. M.	50 00
Blissfield, Pres. ch.	5 00
Detroit, ALANSON SHELLEY, wh. cons.	
him an H. M. 100; Jefferson Av.	
pres. ch. 45, 59;	148 59
Durhamville, 1st pres. ch.	10 00
Hastings, Pres. ch.	2 00
Holland, Rev. A. C. V. B.	2 00
Palmyra, Pres. ch.	4 25
Raisin, Cong. ch.	11 00
Tecumseh, Pres. ch. and so.	65 00—497 84
	805 71

WISCONSIN.

Fort Atkinson, Cong. ch.	15 00
Liberty, Miss U.	1 00
Milwaukee, Plymouth cong. ch.	115 03
Racine, A. H.	1 00
Reedsburg, Rev. T. W. and fam.	4 00
Sparta, Joseph Avery,	50 00
Watertown, Cong. ch. wh. cons. Rev.	
NATHAN C. CHAPIN, of Lacrosse,	
an H. M.	50 00—236 03

IOWA.

Burlington, Cong. ch.	15 10
Columbus City, do. m. c.	1 30
Vinton, Pres. ch. m. c.	4 50—20 90

MISSOURI.

Rock Hill, Pres. ch.	3 00
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KENTUCKY.

Covington, J. M. Preston,	20 00
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KANSAS.

Wyandotte, 1st cong. ch.	3 00
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MINNESOTA.

Rochester, L. W. S.	2 00
Wanaminger, M. and H. Hopkins,	1 00
Zambrota, Cong. ch. \$, 65; Rev. H.	
Willard, 7, 95;	14 00—17 00

OREGON.

Oregon City, Miss L. H. B. 3; la. 3;	6 00
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NEBRASKA TERRITORY.

Nebraska City, A lady,	1 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Apalang, contrib. 53, 76; Ascension Island, m. c. 21; Ebon, Capt. Coffin, 3; Kusale, Capt. F. Bates, Jr. 2; Tarawa, m. c. 10;	91 76
Montreal, C. E., La. miss. asso.	50 00
Shipton, C. E., A. Martin,	10 00
St. Catharine, C. W., 1st pres. ch.	55 00
	206 76

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond st. s. s. 25; Bath, Winter st. hea. sch. so. 8;	33 00
NEW HAMPSHIRE.—Derry, M. Evans, 50c.; Milford, a few children, 19c.; Newport, s. s. 11;	11 69
VERMONT.—Hardwick, Cong. s. s. 26, 56; Rupert, Cong. s. s. 6; St. Johnsbury, 2d cong. ch. s. s. 15, 43; Strafford, s. s. for a school in Madura m. 13; Townshend, 1st cong. s. s. for sup. of a girl in Madura m. 3; Troy, child of Rev. C. Scott, 75c.; West Randolph, cong. s. s. 9; Windsor, 1st cong. so. s. s. 15, 17;	88 61
CONNECTICUT.—Glastenbury, 1st cong. ch. s. s. for Syria miss. sch. 25; Stonington, 1st cong. s. s. 3;	30 00
NEW YORK.—Brooklyn, Armstrong juv. miss. so. for Mrs. Bridgman's sch. Shanghai, 25; for Miss Fisk's and Miss Rice's sch. Oromiah, 25; for Miss Agnew's sch. Ceylon, 30; Dr. Winslow's sch. Madras, 25; Mrs. Walker's sch. Gaboon, 12, 50; wh. cons. GEORGE A. BELL and GEORGE W. BERGEN H. M.; Butternuts, s. s. miss. so. 12; Champlain, 1st pres. ch. s. s. 23, 30; Haverstraw, Central pres. ch. s. s. 25, 86; New York, Madison square pres. ch. s. s. for sup. of a girl in Miss West's sch. Turkey, 50; Spring st. pres. ch. s. s. miss. so. for sch. in India under Rev. Mr. Barker, 68; Rome, pres. ch. s. s. chil. for sch. at Abeih, 15;	301 66
NEW JERSEY.—Morristown, South pres. ch. miss. so. for sup. of two schools at Madura, under Rev. E. Chester, 78; Newark, 1st pres. ch. s. s. wh. with prev. dona. cons. CORNELIUS I. JACOBUS an H. M. 31, 07;	109 07
PENNSYLVANIA.—Glasgow, Pres. s. s. 2; Montrose, pres. s. s. for mission school in Syria, 50; Philadelphia, No. Broad street pres. s. s. for sch. at Aintab, 10;	62 00
MARYLAND.—Baltimore, "Little Martie in heaven,"	2 00
OHIO.—Athens, M. W. Greene, for school at Nicomedia, 10; for do. at Zeni-shiker, 10; Belpre Village, union s. s. 1, 35; Cincinnati, L. E., D. B., and C. W. Aydelott, 3; Plymouth, pres. s. s. 6, 71; Ruggles, juv. miss. so. for sch. in India, 5;	35 96
ILLINOIS.—Granville, Miss N. 4; Rockford, 1st cong. s. s. 4, 65;	8 05
MICHIGAN.—Tekonaha, Pres. so. s. s. miss. so.	5 00
WISCONSIN.—Cottage Grove, Pres. s. s. 3, 84; Fond du Lac, cong. s. s. for native missionary in India, 35;	38 81
OREGON.—Oregon City,	1 00
	726 88
Donations received in December,	20,935 56
Legacies,	1,530 35
	\$22,465 91
—TOTAL from September 1st,	
1862, to December 31st, 1862,	\$20,451 56
West Bloomfield, N. J. Pres. ch. communion service for Evan. ch. Adrianople, Turkey.	